







M. gasler

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

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THIRD EDITION.

ANDOVER:

FLAGG & GOULD, PUBLISHERS AND PRINTERS,

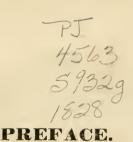
Codman Press.

DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

Be it remembered, that on the ninth day of September, A. D. 1828, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Anthor, in the words following, to wit:—"A Grammar of the Hehrew Language. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity with the Act of the United States, entitled, "An Act for the eucouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled, "An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etcking historical and other prints."

JOHN W. DAVIS. | Clerk of the District of Massachusetts.



The present edition of my Hebrew Grammar has undergone alterations, both in respect to matter and manner, too numerous to be specified. The great features of the work remain, of course, substantially the same as before. But in the arrangement, and in the minute specifications, many variations from the preceding editions may be found.

Several teachers in the department of Hebrew, for whose opinion I cherish great respect, have frequently expressed a wish to have a Hebrew Grammar compressed within narrower bounds than the former editions of this work. In compliance with their wishes, and in accordance with my own views, I undertook the task of compressing the body of the work. In order to execute this, nearly the whole of it has been written entirely over; and some of it three, four, and a small part even seven and eight times over. It would be of no use to state the reasons for such a labour, any farther than to say, that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labour, until I became better satisfied. But after all, I have not accomplished all I could desire. The ideal of a more complete grammar seems to be before my mind; but years of labour would be necessary to accomplish a plan, such as I have mentally sketched out.

The Syntax has been changed, as to its arrangement; in particular, the first part of it has been arranged in a manner much more convenient, as well as appropriate. But abridgment of this part of the Grammar I found to be impossible, unless perspicuity and illustration should be so neglected, that it would be matter of just complaint and offence to the reader.

The urgent duties of my station, and the pressing call for a new edition of this Grammar, have not left me leisure enough to

accomplish all I could wish as to this compressed edition. few additions and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back any thing which might be of service to the student. Some smaller faults in the work, which every intelligent reader will spontaneously correct, I have not deemed it of any importance to note. I can truly aver, that no time and pains which I could bestow have been spared, to make the printing as accurate as pos-The labour of correcting the press, has been nearly equal to that of preparing for it. Those who have printed Hebrew, and perhaps those only, will give credit to such a declaration.

In regard to the Sections, I have departed entirely from the preceding editions; and this, in order to make the references to the Grammar less complex. Of course, I was obliged to give up the plan of regulating myself by the Sections in former editions. Especially did the transpositions which I have made, in regard to the order of subjects, render this necessary. I regret it, that references to the Grammar in some of the Hebrew helps already printed, should thus be rendered useless in respect to the present edition. But in the future editions of such works. this evil can be easily remedied.

For making so many changes in my work, I have no other apology, than that I felt under obligation to improve it. Those who choose to have a more imperfect grammar reprinted, in preference to changing for a new and better one, may not be satisfied with this apology; but I trust the number of such is not great.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the abridged edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. That it contains much more than these abridged editions is true; for these continually refer to the large Thesaurus by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a skeleton grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against this practice, is sufficient to render it very doubtful; and the nature of the

case decides altogether against it. Whoever uses a skeleton grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other Grammars, the skeleton which he uses. How much loss of time, and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present Grammar with brackets, which should be omitted as matters of study, during the first time that the contents are passed These I have continued only as far as the declensions of nouns; for I would advise the student, when he gets thus far, to begin the practice of reading and parsing in the Chrestomathy. Nor should I deem it best, on the first going over, to make him commit any thing more of the Paradigms, than the first one of the regular verb. Let all the rest be learned in the way of practice, gradually, and not by burdening the mind at once with abstract paradigms and all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where, in the introductory remarks to the notes on Part I. and Part II., will be found a full explanation in regard to the method of learning, which I should think it adviseable for the student to pursue.

To avoid all loss of time in searching for Paradigms, I have thrown them into a body at the end of the work; which will greatly facilitate the labour of the student. The index at the close of the volume, I have made more full than before, in order to render easy the finding of any thing which the work contains.

In regard to the Hebrew vowels and their changes, (the great stumbling block of teachers and learners), I have done my best to render the subject intelligible. To make it less complex is not practicable, unless the nature of the vowels themselves be changed. If the grammarian follows the nature of the language itself which he labours to explain, and builds on facts, he is not answerable for it, that there is complexness in his work. But

after all, it is true, that the English vowel-system is far more anomalous and difficult of acquisition, than the Hebrew. That I have made a new division of the vowels in respect to quantity, will not be matter of offence to those, who can find the grounds of it in the language itself, and who deem this to be higher authority than the customary modes of grammarians. Less complex the whole division could not be made, without neglecting to distinguish things that differ.

I have omitted, in the present edition, the Historical Sketch of the Hebrew Language, which is prefixed to the former editions, and also the Praxis at the end. I have done this for two reasons: first, in order to reduce the book itself to a more compressed form, to accomplish which, the omission of all matter not strictly appropriate was necessary; and secondly, because the Hebrew Chrestomathy (selection of easy Lessons), which is to be published without delay, will contain not only all that is valuable in the Praxis, but much more of a similar nature, and more complete in its kind; and I hope, at some future day not far distant, to publish a history of the Hebrew language, in a form more enlarged, and better adapted to the present state of oriental knowledge, and to the wants of students, than that contained in the former editions of this Grammar.

The labour which I have bestowed on the present edition, (which is more than the first edition cost me), may at least be regarded as furnishing some evidence, that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress, toward a more improved mode of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

Andover: Theol. Seminary. 10 Sept. 1828.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

NO. I. ANCIENT HEBREW ALPHABET.

| Form | Repre- sented by | Sounded as | Names in Hebrew. | Represent- | Names sounded as | Signification of names. |
|------------|---------------------|---------------|---------------------|---------------------|---------------------|-------------------------|
| 88 | 8 | , | 35 0 | ℵālĕph | A w-lĕf | ox. |
| ב | bh, b | v, b | בֵּית | Bēth | Baith | house. |
| ۲ | gh, g | g | הֿימֵל | Gīmĕl | Geé-mĕl | camel. |
| 7 | dh, d | th in that, d | הַלֶּת | Dālĕth | Daw'-lĕth | door. |
| ī | h | h | 7.78 | Hē | Hay | hollow. |
| ל | v | v | רָל | Vāv | Vawv | hook. |
| 7 | Z | z | 77.1 | $oldsymbol{Z}$ ayĭn | Zâ-yin | armour. |
| П | hh | hh | חית | Hhēth | Hhaith | travelling-scrip. |
| מ | t | t | מים | Tēt | Tait | serpent. |
| ٦ | у | y | רלד | Yōdh | Yoadh | hand. |
| ' ⊃ | kh, k | kh, k | מַב מַ | Kăph | Kăf | hollow hand. |
| 3 | l | 1 | לָמֶד | Lāmĕdh | Law'-medh | ox-goad. |
| מ | m | m | מם | Mēm | Maim | water. |
| ב | n | n | כרך | Nūn | Noon | fish. |
| 5 | S | s | ַסָּמִר | Sāmĕkh | Saw'-mĕkh | prop. |
| ブ | ש | " | עֿיִן | y ayĭn | A-yĭn | eye. |
| Ð | ph, p | f, p | GX | Pē | Pay | mouth. |
| Z | ts | ts | تير | Tsādhē | Tsaw-dhéy | screech-locust. |
| P | q | q | קוף | Qōph | Qoaf | ear. |
| ٦ | r | r | ביש | Rēsh | Raish | head. |
| Ü | s, sh | s, sh | שין | Shīn | Sheen | tooth. |
| IJ | th, t | th, t | ٦ <u>٦</u> | Tāv | Tawv | cross. |

H. LATER HER. ALPHABET. III. ORIENTAL ALPHABETS.

| l'orma. | Rep. | Sounded as | Names. | Arabic alphabet. | Syrine alphabet. | Hebrow coin-letter. | Samar. alphab. Heb. |
|---------|---------|---------------|-------------|------------------|------------------|------------------------|-----------------------------------------|
| 8 | 23 | • | Nalĕph | 1 | 1 | F₩≮ | A N |
| 2 | bh | v | Bēth | ڊ | n | 94 | 9 2 |
| | Ь | b | | | | 77 | r i |
| 7 | gh | g | Gimĕl | ÷ | 0 | 4 4 | 7 7 |
| 3 | g | g (thin) | Dalwal | | | イグル | まり |
| 7 7 | dh d | th in d | Dālĕth | ن | ? | 1 on m | 49 7 |
| ; i | h | h | Hē | ٥ | б | 日令 | न म |
| ז | v | v | Vāv | ۵ | 0 | | 5 0 |
| , } | z | Z | | و ن | 1 | ンペス | ר ה |
| į | hh | | Zayĭn | 5 | | | 2 3 |
| П | | hh | Hhēth | دد | ٠, | 7 / | 2 5 |
| מ | t | t | Tēt | طظ | 4 | E E | מש |
| ٦ _ | y | у | Yōdh | ح :د | ه | 7 7 | \$ 2 3 |
| 7, 0 | kh | kh,'h | Kăph | | 2 | 0 0 | 7 7 |
| 7, 3 | k | k I | Lāmĕdh | 5 | 2 | 0 0 | |
| 1 | | | Mēm | | | mm | 7 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 |
| | m | m | | 100 | 29 | PP | PP |
| 7, 0 | n | n | Nūn | ذ | د | 99 | 97 |
| ס | S | S | Sāmĕkh | | Ω | Was | ש ש |
| כ _ | "כ | | Zayĭn | 2 2 | 2 | | ני |
| g, p | ph | ph, f | Pē | <u>ۇ</u> | 2 | X | N I |
| 7. 2 | p ts | p ts | Tsādhē | | | | |
| | | | | صف | 3 | | |
| P | 9 | q | Qōph | 9 | ٩ | | |
| ٦ : | Г | r | Rēsh | 5 | , | | |
| : :: | s sh | s sh | Sin | 並 | ۵ | | |
| 2 | th | th | Shîn Tāv | .: | | | |
| 37 | t | t | A cl V | 3 | 2 | | |

NO. IV. TABLE OF THE VOWELS.

| I. Class; $\mathcal A$ sound, corresponding vowel-letter, $\mathcal Aleph.$ | | | | | | | |
|-----------------------------------------------------------------------------|----------------|----------|---------|--------|-------------------|---------------------|--|
| Names. | 1 | Form. | | | Sound. | Rep. by | |
| Var Qāměts | 7,5 | בָּ | - | 1 | a in all | ā | |
| ਸਜ਼ੁਭ Pättähh long | | | قر | = | a in father | â | |
| Păttăhh med. | | | تر | = | a in faring | a | |
| Păttăhh short | | | מַנו | = | a in man | ă | |
| Seghōl long סגרל | מי | מה | בֶּ | = | a in hate | ê | |
| Seghōl medial | | | מ | = | a in hated | e | |
| Seghöl short | | | מָט | = | a in climate | ĕ | |
| II. Class; E and | đ I sou | nd, corr | espondi | ing vo | wel-letter, Yodh. | | |
| Tsērī צֿירָר | בּר | ב | מַנו | = | ey in they | ē | |
| Seghōl long | בָּלֵר | מָה | בָּ | = | ey in purvey | ê | |
| Seghōl medial | | | ב | = | ey in surveyo | $r \mid \mathbf{e}$ | |
| Sεgliōl short | | | | = | e in men | ĕ | |
| והירֶק Hhīrĕq long | | בלר | מ | = | i in machine | ī | |
| Hhīrĕq med. | | | | = | i in chivalry | i | |
| Hhīrĕq short | | | מָנוֹ | = | i in pin | ĭ | |
| III. Class; O and | d <i>U</i> sou | nd, corr | espond | ing vo | wel-letter, Vav. | | |
| Hhōlĕm הֹנְלֵב | בור | מ | מיני | = | o in go | ō | |
| קבץ הַבּק Qāměts Hhā- těph medial | | | בָּל | = | o in holiness | 0 | |
| short | | | מִנו | = | o in not | ŏ | |
| ארֵרְק Shūrĕq | | ז מו | מרנ | = | oo in moon | ū | |
| עוברץ Qibbūts vicarious | | בָּ | מָט | = | oo in moon | ũ | |
| Qĭbbūts med. | | ٠. | מ | = | ue in rue | u | |
| Qĭbbūts short | | | מט | = | u in full | ŭ | |
| 1V. [Half-vowels,] Sheva, simple and composite. | | | | | | | |
| กาุษั Shavā (sin | nple) |) | מ | = | e in begin | 3 | |
| חבק פתח Hhātēph | Pătt | ăhh | Į. | = | a in litany | a | |
| להלק קטף Hhātēph | Segh | ıōl | 8 | = | e in begin | e | |
| אָם קְמֶץ Hhātēph | Qān | nĕts | | | o in ivory | 0 | |
| | | | 7: | | | | |

Remarks on the Alphabet.

§ 1. The ancient number of letters was only 22; which is clear from the alphabetic Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from alphabetic compositions in Prov. 31: 10 seq. Lam. 1—1v. But in Ps. 25. 34. 145. one letter is omitted; in Ps. 37. Σ is repeated, and Σ omitted. All the other Shemitish alphabets, (and the ancient Greek one also), had originally the same number of letters.

Note. The present square form of the Hebrew letters, is not the most ancient one; as is evident from inscriptions on Hebrew coins, stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Annuacan forms of letters, and probably originated some time after the birth of Christ. This Kopp has recently shown, in a satisfactory manner, in his Bilder und Schriften der Vorteit, II. pp. 95 seq., particularly pp. 156 seq.

- § 2. The usual arrangement of the letters is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, \(\frac{1}{2}\), \(\frac{1}{2}\), are ranged together. Za-y\text{in} (\(\frac{1}{2}\)) shield, and Hh\tilde{e}th (\(\pi\)) probably travelling-scrip, are associated. So Y\tilde{o}dh (\(\gamma\)) hand, and K\tilde{a}ph (\(\pi\)) hollow-hand: M\tilde{e}m (\(\pi\)) water, and N\tilde{u}n (\(\frac{1}{2}\)) fish; also, \(\pi_{a}-y\)in (\(\pi\)) eye, P\tilde{e} (\(\pi\)) mouth, Q\tilde{o}ph (\(\pi\)) ear, R\tilde{e}sh (\(\gamma\)) head, and S\tilde{b}in (\(\pi\)) tooth. In Lam. 1—1v., \(\pi\) stands ranged after \(\pi\); which shews that the arrangement was not uniform in all cases, at the time when this book was written.
- § 4. The significance of the names is, in most cases, (not all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them, is not to be traced in many of the present Hebrew letters, which differ much from the form of the corresponding ancient ones. The alphabet, No. I. col. 7, shews the most probable original significations. See an admirable exhibition of the very ancient forms of Shemitish letters, in Kopp's Bilder und Schriften der Vorzeit, II. 157.
- § 5. The pronunciation of the names of the letters is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of the same, are sounded as directed in the table of the vowels, No. IV.

- § 6. The later Hebrew alphabet, as it now appears in all our pointed Hebrew books, consists of twenty nine letters, as given in No. II. Six of these, (as the alphabet shews), have two sounds each, but retain only the ancient single name; one, (\mathfrak{D} Sin, pronounced Seen), is furnished with a point over its left tooth, (Shin has one over the right tooth, \mathfrak{D}), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are distinguished merely by a diacritical point; as is the case in the later Hebrew alphabet. Comp. the Arabic alphabet, in No. III.
- § 7. The final forms of five of the letters, appear in the short left hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously, (as they originally were), i. e. without separating the words, these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose, it is difficult to say. The practice of employing the final forms at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e.g. if (for if) Job 38: 1. if [2] (for if] (for if), ls. 9: 6. Neh. 2: 13.
- § 8. The sounds of the letters are given, according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned, about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (x), all agree, was of a very light sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the Spiritus lenis of the Greeks to represent it. Practically, we do not sound it at all; at least, not perceptibly. In theory, it is a real consosonant; and the Hebrews doubtless sounded it, so as to make it perceptible, in most cases.

Beth (2), bh=v. So the modern Greeks found their β .

Gimel (z), gh, is given by g, in the alphabets. But the real sound is quite uncertain. The Arabians sound the same letter (z) like our j; just as in English, we sound g soft before e and i. I follow the general usage, and sound it g hard.

Daleth (7), dh=th in that; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks, who so sound their δ .

He (π) is a feeble h. Vav (7) is a feeble v. The Arab sounds it like our w; which is more probably like the Hebrew usage. I conform to general European usage.

Hheth (π) , hh, i. e. a strong aspirate. Yet not always so in practice, among the Hebrews; for at the end of words, it appears to have been very much softened. E. g. the Seventy represent $\pi \neg \psi$, by $\Theta \dot{\alpha} \dot{\phi} \dot{\phi} \dot{\alpha}$; and $\pi \dot{\psi} \dot{\psi}$, by $\Sigma \dot{\alpha} \dot{\alpha} \dot{\alpha}$. But they translate $\Xi \pi$, by $X \dot{\alpha} \dot{\alpha} \dot{\alpha}$; and $\Xi \pi \dot{\phi}$, by $Y \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha}$. The Arabians have two gradations of sound for this letter.

Tet (\mathfrak{v}), is a hard, guttural kind of t, for which we have no due representative, in English. The corresponding Greek letter, is ϑ .

Kaph (\supset), kh, a difficult sound. The Greeks have it in their χ . The usual practice sounds it like 'h, i. e. makes a kind of guttural of it. Kh can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds \mathbb{R}^2 , as $b\varepsilon$ - $h\tilde{a}w$. I would conform to this, as it is so much easier than to sound kh fully.

Samekh (\mathbb{D}), is sounded as the Greek σ , of which it is the undoubted prototype. It does not differ perceptibly from the letter \mathbb{D} , Sin; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as $\mathbb{D}\mathbb{R}$ and $\mathbb{D}\mathbb{R}$, to divide, etc.

The sound of Ayin (2), is represented by ("), the double Spiritus asper of the Greeks, for want of a better representative. Grammarians have represented it by g, gh, hgh, sounded gutturally; also by hh, hhh, and by the nasal gn, ng, ngn. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e.g. the Sept. render Tourogou, and Túza; but have had two also; e.g. the Sept. render Tourogou, and Túza; but have had two also; e.g. the Sept. render Tourogou, and Túza; but have had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as have for haz; also from its commutation with N; see in Hebrew Lexicon. Europeans generally neglect to sound it. Jerome calls it a rowel; see above, in Aualia, the ground of this. The vowel accompanying it, should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (Σ), ts hard. Qoph (τ), a deep guttural K, pronounced with impetus. Resh (γ), the rolling r of the French, or the Greek δ . Tay (η), t soft.

§ 9. Dilated letters are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are \bowtie , \square , \square , \square , \square , \square , i.e. \bowtie , \square , \triangleright , \square , \square .

- [§ 10. Unusual letters are, (1.) Literae majusculae; as אָרָבָּה, Ps. 80: 16. (2.) Minusculae; as בּאַרְבָּה, Gen. 2: 4. (3.) Suspensae; as אָרָבָּה, Ps. 80: 14. (4.) Inversae; as אַרָבָּה, Numb. 10: 35. The Rabbins find mysteries in these; the considerate critic will only find mistakes in copying.]
- § 11. Similar letters. These are numerous, in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;
- 1. Beth > Kaph 8. Zayin) Nun 9. Hheth 2. Gimel ק א Kaph א Resh א Yodh 10. Hheth Π Π Tav 3. Daleth n n Tet 11. Mem 4. Daleth 5. Vav 12, Mem D Samekh ן א Nun 6. Vav 13. Tsadhe YZZ Ayin 7. Zayin 7 Vav

Explanations.

(1.) ≥ is distinguished from ⊃, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; > is round at its corners instead of being angular. In some printed copies, D is distinguished from D only by the roundness of its corner at the bottom. (2.) a is distinguished from a, by having the stroke at the bottom united to the perpendicular only by a small point; in :, the bottom stroke is united without any variation of its magnitude. (3.) 7 final descends below the line; 7 does not. (4.) is distinguished from in, by having a right angle at the top, at which part is round or obtuse. (5.) descends to the bottom of the line: does not. (6.) 7 final falls below the line; 7 does not. (7.) The top of is continued a little to the right of the perpendicular, while that of 7 is not; the upright line of 7 is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with 7. (8.) 7 descends only to the line; 7 final falls below it. (9.) Thas no space between its left side and the top; The exhibits a small chasm. (10.) n has a small dotted circle at the bottom of the perpendicular stroke on the left hand; Thas not this mark. (11.) is open at the top; no at the bottom. (12.) o is almost round; no final is a square or parallelogram. (13.) z is angular on the right side of it, and the bottom is parallel with the line; y turns to the left only. Final Y, in its falling stroke, either turns a little to the right, or descends perpendicularly.

- N. II. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels.) to practise writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consumants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to write Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.
- [§ 12. Classification of the letters. This has been usually made, agreeably to the organs principally employed in pronouncing them, as follows; viz.

| (a) Gutturals | × | \Box | \exists | ٣ | technically | called אַהָהַצּ |
|---------------|---|--------|-----------|---|---------------|-----------------|
| (b) Labials | ュ | ٦ | בל | Ð | | স্ফুর্ভ |
| (c) Dentals | 7 | ø | 12 | ٦ | ਲਂ (ਹ) | וֹכֹאַרָש |
| (d) Linguals | 7 | מ | 3 | ٦ | ח | ກະຊື່ວ່າ |
| (e) Palatals | ۵ | ٦ | ⊃ | P | | Pəra |

Of these, the most important classes are the *Gutturals* and the *Labials*. But \aleph is oftentimes not a Guttural; and \neg is not unfrequently treated like one.]

- § 13. A much more important division than this, for practical purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows; viz.
- (a) Aspirates; viz. ב, ב, ד, ד, ד, ד, ד, technically called Begădh-kephăth, בַּבָּד פַּפַת.

They are named Aspirates, because, when there is no point (Daghesh) in them, they are aspirated, i. e. associated with an h-sound; see alphabet No. II.

When they are destitute of this point or Daghesh, these letters are called, by the older grammarians, molles, and raphatae; with it, durae and dagessatae.

- (b) Quiescents; viz. א, ה, א, ל, technically named א ehē-vī, יוֹדְלָי. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said to quiesce, i.e. to lose their separate, consonant sound, by falling into the preceding vowel.
- (c) Gutturals; viz. א, ה, ה, ד, or ă-h^ahhăz, אַהַהַע, as stated above.

Resh is sometimes to be added; and Aleph sometimes excepted, as stated in § 12.

(d) Liquids; viz. לֹב, בֹ, בֹ, בֹ, בֹ, ס, of which הוs to be regarded only as a kind of half-liquid. Technically, these may be called, limnar, למנר.

The student should impress these classes, particularly the three first, deeply on his memory.

VOWELS.

- § 14. Originally, the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that &, 1, 7, were originally designed to be vowels. But the fact, that these letters constitute essential parts of the triliteral roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves, beyond all reasonable doubt, that they are essentially consonants.
- \$\delta\$ 15. But as the sound of \(\text{N}, \text{T}, \text{ was feeble, and often, in practice, was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find \(\text{N}, \text{T}, \text{T}, \) not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldeo-Rabbinic Hebrew employs these three letters very often, merely for the purposes of designating vowels. For these reasons, these three letters are called, by recent grammarians, vowel-letters, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, Matres lectionis, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters, (together with \(\pi \)), are called Ehevi (\(\text{N}, \text{N}, \text{T}) \) or Quiescents, \(\frac{\delta}{\text{N}} \) 13. b.

[The most ancient Hebrew MSS, consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the discritical signs, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a gradual one; and that, however early some few particular things in the general system may have been commenced, yet the whole system of discritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS, destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabinas, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbios, and all the learned in the Shemitish languages.]

- § 16. From what has just been said, the student will see why, in the Table No. IV. &, \gamma, and \gamma, are represented as vowel-letters corresponding to their respective classes of vowels. It is because these letters were occasionally employed, (\omega more rarely), to designate more or less of the vowel-sounds, which are there associated with them.
- § 17. In the same Table, in column 2d, the letters א מים לה א , are used merely to exhibit to the learner the manner in which the

Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether above, below, or in them.

- § 18. The student must divest himself, at the outset, of the habit of giving *English* sounds, to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.
- § 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other, in respect to sound, but for the most part are often commuted for each other. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to quantity, among the older grammarians, was as follows; viz. Long, Qamets, Tseri, Hhireq magnum, Hholem, Shureq; Short, Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called short vowels, are in fact often long, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to two classes, with much ingenuity, but not satisfactorily.]

- § 21. The vowels may be distributed into different classes, both in respect to quality and quantity.
- § 22. In regard to quality, they may be considered as pure or impure.

The quality of vowels, in regard to the kind of sound which they represent, and the relations of those sounds to each other, is represented in the Table No. IV. The quality of purity or impurity, remains to be considered here.

- § 23. A pure vowel is one, with which no consonant sound coalesces.
- § 24. An *impure* vowel is one, with which a consonant sound coalesces.

E. g. in $\neg \neg \neg \neg da - bhar$, both vowels are pure; the first $(\neg \neg)$, because no consonant follows; the second $(\neg \neg \neg)$, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in $n \neg \neg a$, the n has no distinct sound, because it coalesces with the Qamets; and in $\neg \neg \neg a$, (so written instead

of 772, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing, by omitting a Daghesh in the 7; in both which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them.

§ 25. In regard to quantity, vowels, considered merely in reference to their appearance, might be divided into long and short, but in reference to their actual quantity, (which is altogether the more important consideration), the general division of them is into long, short, and medial.

This latter classification, (to which our principal regard will be had), caunot be made by inspection, or according to the appearance merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

- § 26. The long vowels, (long in respect to real quantity), may be divided into those long by nature, i. e. always long; and those long by position, i. e. long only when made so by being placed in a particular position. These may be named, (in regard to their appearance only), doubtful.
- § 27. Long by nature, i.e. always long, are Qamets, Tseri, long Hhireq, Hholem, Shureq.
- § 28. Doubtful, i. e. long only in certain positions, (more commonly short elsewhere), are Pattahh, Seghol, and Qibbuts. In this respect, these vowels correspond with the doubtful Greek vowels, α , ι , v.
- § 29. The vowels long by nature, are, by their respective qualities, divided into three classes, viz. (1.) Pure. (2.) Protracted impure. (3.) Daghesh'd impure.
- § 30. The pure long vowels are Qamets, Tseri, and Hholem.

These are pure only when they have no consonant coalescing with them, i. e. do not contain either a Quiescent or a Daghesh'd letter, § 58. § 23; e. g. קָם' dā-bhār, שָׁיָּט shēn, הַטָּט shē-nā, שְׁיָּט qō-dhēsh, בַּקָט' gīq-tōl. Long Hhireq and Shureq are always impure.

§ 31. The protracted impure vowels comprise all the vowels long by nature, whenever they are followed by a quiescent letter, expressed or implied, which coalesces with them, § 53.

E. g. Qamets, as in אָב bā; Tseri, as in בְּיַב bēn, בּיַב gelē; Hhireq long, as in בִּיר ner; Hholem, as in בִּיר qōl; and Shureq, as in בְּיִר qum. In all such cases, the Quiescent makes an addition to the quantity of the vowel, (which before was long); and therefore it may justly be denominated a protracted vowel, § 55.

Note 1. Appearance merely will not determine whether a vowel is protracted, or simply long; inasmuch as the quiescent letter, which protracts it, is often omitted in the writing; e.g. $\Rightarrow_{\mathcal{P}} q\bar{a}m$ (impure) stands for $\Rightarrow_{\mathcal{P}} q\bar{a}m$, $\Rightarrow_{\mathcal{P}} n\bar{a}r$ for $\Rightarrow_{\mathcal{P}} q\bar{a}l$ for $\Rightarrow_{\mathcal{P}} q\bar{a}r$, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology, and of the analogies of the Hebrew language.

Note 2. Vice versa, the Quiescents are sometimes inserted after vowels long by nature, without rendering them impure, i. e. without protracting them; in which case, they are merely a kind of fulcrum for the vowel, e. g. בְּבֵּיה yil-modh with Hholem pure, i. q. בְּבֵּיה; בְּבִּיה sō-bhābh with Tseri pure, i. q. בַּבָּה See § 61, and comp. §§ 14—16. which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases, also, in which Shureq appears to be short, i. e. to be the same as Qibbuts in regard to quantity; viz. when it stands before a Daghesh'd letter, e. g. אַבְּאָה hhūq-qā, אַבְּאָר zw̄n-nā, אַבְּאַר mā-zūz-zī, etc. In Chaldee, Syriac and Arabic, this is very common. But there are so few cases of this nature in Ilebrew, that it seems probable, they result from transcribers' having used a vowelletter as the sign of a vowel; see §§ 14—16.

§ 32. The Daghesh'd impure long vowels are those that are made from short ones, and contain a coalescing consonant, which, in case it did not coalesce, would be expressed by a Daghesh forte.

E. g. 77= bā-rēkh, so written instead of 77= bār-rēkh; hān nē-hāl instead of 57= nīh-hāl; =7: nī-hhām, instead of 57= nīhh-hhām; 77= bō-rākh, instead of 77= būr-rākh. No instance of Shurey occurs. Comp. § 58. § 111. § 112.

Note. This class of vowels plainly differs from the protracted ones,

§ 31; inasmuch as they are not formed by the coalescence of a consonant with a long vowel; but are formed from short vowels, and made long by the coalescence of the Daghesh'd consonant, which is omitted. They seem, therefore, to be shorter than the protracted vowels; but they are evidently impure, according to § 24. The importance of distinguishing them, will be seen in the sequel.

§ 33. The vowels long by position (§ 28), retain the same form as when short; and therefore, in respect to appearance, may be rightly named doubtful vowels.

It is only from a knowledge of ctymology, and of the analogy of forms, that the student can be enabled, (for the most part), to determine when these vowels are long.

§ 34. The proper short vowels are Pattahh, Seghol, short Hhireq. Qamets Hhateph, and Qibbuts (not vicarious), when they are pure, and stand in a mixed syllable.*

E. g. אַן dāl, אָבֶּ שׁבֿיִת, אַבְּיִנְי mũq-nê, אַבְּיִנְי hhōkh-mā, אַבְּיְנְ mũq-tār. Note. Two of these cases may be rendered dubious by appearances; e. g. אָבָ appears short, but is in fact i. q. אָבָר. So in אַבְּי, Qibbuts appears short, but is i. q. אָבָר, Qibbuts appears short, but is i. q. אָבָר, Qibbuts being vicarious. Here, as in the dubious cases above, a knowledge of etymology and of analogy is necessary, in order to judge.

§ 35. Pattahh, Seghol, Hhireq, and Qamets Hhateph are medial, as to quantity, when they are pure, and stand in a simple syllable.†

Medial! choose to call the quantity of these vowels, in such cases; and the Masorites have sanctioned the thing, if not the name. These vowels, under such circumstances, are not long; for a pause accent prolongs them (§ 144), e.g. n= ba-yūth, n= bā-yūth; ne-lèkh,

^{*} A mixed syllable is one which ends in a vocal consonant.

t A simple syllable is one which ends in a vowel sound.

קל mā-lēkh, etc. Nor are they strictly short; for in general they are accented, (either with the tonic accent, or with a Metheg, both of which imply stress or delay of the voice, § 85), throughout the Hebrew Scriptures. Indeed the natural mode of pronunciation, nay, the necessary one, is a delay of the voice upon these vowels thus situated. E. g. אַבָּ מִבְּ מִבְ מִבְּ מִבְּ מִבְּ מִבְ מִבְּ מִבְּי מִבְּ מִבְּי מִבְּ מִבְּי מִבְּי מִבְּי מִבְּי מִבְּ מִבְּי מִּבְי מִּבְּי מִבְּי מִבְּי מִבְּי מִּבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִּבְּי מְבְּי מְבְּי מִבְּי מְבְּי מְבְּי מְבְּי מְבְיּי מְבְּי מִבְּי מְבְּי מְבְי מִבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְיּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְיּי מְבְּי מְבְּי מְבְּי מְבְיּי מְבְּי מְבְיּי מְבְיּי מְבְּי מְבְּי מְבְיּבְיּ מְבְיּי מְבְיּ מְיבְיּבְ מִבְּיּי מְבְּי מְבְּיּבְ מְבְּיּבְּי מְבְּיּבְּיתְ מִבְּיּי מְבְּיּבְיתְ מִבְּי מְבְיּבְּי מְבְּיּיבְּיתְ מְיבְּיתְים מְּבְּיבְּיתְ מִבְיּים מְבְּיתְים מְב

Note. Here also appearances may be dubious. E.g. = 7, with a long impure Daghesh'd vowel; and 537, with a Hhireq pure and medial. So 572, with impure long Pattahh; but 772, with a pure medial one. If the student can discover whether the vowel is pure or not, he of course can determine the quantity. Experience only will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

- § 36. A pure long vowel may stand in a simple syllable; or in a mixed one, but only when it is accented; e. g. בָּבָּר dā-bhār, הַשָּׁ shē-nā, זְשֵׁ , shēn, שֵּבָּף qō-dhēsh, בַּבָּר yǐq-tōl.
- § 38. Impure Daghesh'd long vowels can stand only in a simple syllable; e. g. קבָב bā-rēkh, בַּב nē-hāl, בַב nī-hhām, קבׁב bō-rākh, in all which cases, the first syllable contains an impure Daghesh'd long vowel; see § 32.
- § 39. The proper short vowels stand only in a mixed syllable; see § 34.
 - \S 40. The four medial vowels stand only in a simple syllable ; see \S 35.
- § 41. Qibbuts vicarious is nothing more than a mere expedient for representing Shureq, when the Vav falls out.

lt may be in a simple, or in a mixed syllable; e.g. קמה qū-mū, i.q. אַבְּבֶּיך יְּבָּיִרְ qū-tūl, i.q. אַבְּבֶּיר. In a mixed syllable, it appears like Qibbuts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

SHEVA.

- § 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in plan, stripe, shrink, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases, they even supplied a furtive vowel in the final syllable of words, to shun the amalgamation of two consonants; e. g. for ুহুতু sēphr, they wrote and read সহুতু sēphēr. Still, they admit, in a few cases, such forms as ফুড্ডু qā-tālt.
- § 43. When two consonants begin a syllable, they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Sheva, Tiu.

Note. Instead of saying, $br\bar{a}$, $br\bar{e}$, by one impetus of voice, (as we do), the Hebrews pronounced $b^e r\bar{a}$, $b^e r\bar{e}$, i. e. with a very short vowel sound between the two consonants.

- § 44. All Shevas mark either the beginning or the end of syllables, i.e. whenever they occur, they are division marks of syllables.
- § 45. All syllables beginning with two consonants, have a Sheva (either simple or composite) under the first of them. All syllables, ending with one or two vocal consonants, take a Sheva simple, either expressed or implied, under them.
- § 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) All the composite Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as אַבְּעָדָה lā-mɛdhā. (c) After another Sheva; as אַבְעָדָה yũl-mɛdhā. (d) Under a letter at the beginning of a word; as אַבְעָדָה lemodh. (e) Under a letter with Daghesh forte; as אַבְעָדָה lim-mɛdhū. (f) Under a letter in which Daghesh forte is implied; as אַבְעָדָה hàl-lɛlū = אַבָּלָהָה, (or perhaps, hâ-lɛlū), not אַבָּה hāl-lū.

[Note. The common maxim of grammarians, in regard to the case f is, that "Sheva is vocal, when under a letter which is immediately repeated." This is evidently incorrect; e.g. בְּבֶר hửr-rẽ (not hắr-rɛrē), בַּבֶּר libh-bhē (not līb-bɛbhē), and so בַּבֶּר (plur. const. of

because it belongs to a Daghesh'd form of the verb \$\frac{1}{2}\overline{\tau}\$, and the Daghesh is omitted merely from the frequent usage of rejecting it from a letter which has a Sheva simple under it; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel, in a mixed syllable; as אַנְילֵים yǐl-mōdh. (h) After a long vowel, in a mixed tone syllable; as אַנְילִים til-mōdh-nā.
- (i) Two Shevas at the end of a word are both silent; בַּנְרָהָ lā-mădht.
- § 47. The form of the Shevas is exhibited fully by Table IV. No. IV. The composite Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.
- § 48. The quantity of the Shevas is, at least in theory, the same; i. e. none of them are considered as a proper yowel.
- E. g. קבּקסׁdh, בְּהֵב z'hābh, בְּבֶּל hholī, are all considered as monosyllabic. What practical difference between these sounds existed among the Hebrews, cannot now be determined.
- § 49. The composite Shevas belong appropriately to the Gutturals, and are used under them instead of simple Sheva vocal, (not for simple Sheva silent.)

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, π , π , π , at the beginning of words take (π, π) ; but π , (π, π) .

- § 50. Gutturals (and other letters), which take a composite Sheva, always begin a syllable. A Guttural which ends a syllable, must, like the other consonants, take Sheva simple (ָ), as there is no other silent Sheva. E. g. אָמָסָיָּ Shā-māx-ti, בַּהַבָּ yēh-dāl, הַבָּהַבָּ yēh-gê, אָמָסַר.
- [§ 51. The composite Shevas (ַ,) and (ַ,) occur, not unfrequently, under most of the other consonants besides Gutturals; e.g. בּתַבָּ zahābh, קַרְשִׁים qahā-shīm, etc. But (ַ,) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The general principle seems plainly to be, a design to mark the letter as having a real vocal Sheva, and consequently to advertise the reader,

that the preceding vowel is not to attach it to itself; e.g. $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1$

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a Sheva of some kind, either express or implied.

At the end of words, however, Sheva is not expressed, but only implied; e.g. אָסְמַשׁת, the same as בְּבָּר. The exceptions to this rule are, (1) In a final Kaph; as בְּבַרְהַ (2) When the final syllable ends with two consonants; as אָבִרְבָּ lā-mādht; but in case the penult consonant is a Guttural, it takes a Pattahh furtive, § 233.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e.g. we find אַם and אָב,.

General Remark. There can be but little doubt, that the composite Shevas were more distinctly sounded than the simple ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence, too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage, is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a coalescence, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, &, \(\tau_1, \cdot_1, \cdot_1, \cdot_2, \cdot_3, \cdot_1, \cdot_1, \cdot_2, \cdot_3, \c

^{*} A moveable consonant is one which is sounded, and does not quiesce or coalesce.

[†] That vowel sound is called homogeneous, which is adapted to coalesce with the Quiescents respectively; that is called heterogeneous, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their homogeneous vowels.

In English, we have a multitude of cases similar to these; e. g. low, show, etc. with w quiescent; say, day, etc. with y quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

- Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. מַמְרָה יִּהּיּאַה יִּהְיּבּאָה וְּתְּבְּאַה יְּהַיּבּאָה יְּהַיּבּאָה pū-rā, § 63. But א is otiant here, not quiescent; see § 118, with the Notes.
- Note 2. Although the Hholem is written over the 1, as in 1; and the Shureq is written in it, as 1; yet, in both cases, the vowels usually belong to the preceding consonant; e. g. in Fip, to the p; in Dip, to the p. Cases like jix vā-vōn occur; but they are easily distinguished, because the letter preceding the 1 has then a vowel of its own, independently of that connected with the 1.
- § 55. The sound of the Quiescents, in case of coalescence, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and short ones it renders long, § 31.
- § 56. The Ehevi (אוהדי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; א אַבּר אַ אַמּר

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva (:), in case they are moveable; at the *end* of a word, as Sheva is not written (\S 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. All the *Ehevi*, in the *middle of words*, not unfrequently resist coalescence, i. e. remain moveable; (π always, \aleph sometimes, even when the vowel is adapted to coalescence). At the end of words, they resist it only in case the preceding vowel is heterogeneous. Compare however, $\S 119. b. \S 120. b. \S 121. b.$

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with their preceding vowels. They are then said to be *otiant*, (in otio, otiantur.)

This happens in the following cases, viz. (a) When preceded by silent Sheva; as אַדְּה hh̄t, אַדְּאָ אַמֿג. (b) Preceded by a Quiescent; as אַדָּה h̄t-bh̄t-th̄a, with א otiant. (c) Followed by Daghesh forte; as אַדָּה maz-ze = גַּיָּה (d) Yodh, preceded by () and followed by with a Sheva implied, is otiant; as דְּבָרֶינ dɛbhā-rāv, where Sheva is implied under the final 1, 5 52.

Note. In such cases the otiant letter is mostly retained, (it is sometimes omitted), out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases, in English, we have otiant vowels; as in honour, hear, moan, etc.

Coalescence of Vowels with Daghesh'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesh, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesh, coalesces with the preceding vowel and lengthens it, § 32.

E. g. ץ־הָאָרָ hā-אā-rēts, instead of צְרָאָרָ hā-אּמ-rēts: אַבָּר yē-אā-mār, instead of אַבָּאָרָ yō-אā-mār; בְּאַרָּב bā-hēl, with Pattahh long and impure (§ 33), instead of בּהַב bāh-hēl; בּהַב bī-hēl with Hhireq long and impure (§ 32), instead of בּהַב bāh-hēl; בּהַב bī-hēl with Pattahh long and impure (§ 33), instead of בּהַב אַמֹר אַב אַמֹר אַב hā-hām; בּהַב nī-hhām with Hhireq long and impure (§ 32), instead of בּהַב nī-hhām; בּאַב bā-vēr (§ 32), instead of בּהַב bā-vēr; בּאָב מַב אַב bā-vēr (§ 32), instead of בּהַב bā-vēr (§ 32), instead of בּהַב bā-rēkh, instead of בּהַב b

Note. In regard to this usage, it is plain, that an excluded Daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature, instead of a short one, as TIR for TRE. When in other cases, the form of the

short vowel remains, the quantity of it is changed, \S 33.

§ 59. Some other letters occasionally omit Daghesh, with a similar effect, for the most part, on the preceding yowel.

Orthography of the Vowels.

§ 60. By inspecting the Table No. IV., it will be seen, that the two first classes of vowels are all written under the consonants; of the third class, Qibbuts also is written under them; but Hholem is written over, and Shureq in them. Qamets, however, is written in the bosom of a final Kaph; e. g. 7 khā.

§ 61. The proper place of a vowel is under the *middle*, or (as they are now printed) on the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following 7. Hholem is commonly written over the right top of the letter next following that to which it belongs, as $\frac{1}{2}$ $t\bar{o}l$, $\frac{1}{2}$, $q\bar{o}l$;

but sometimes necessity prevents this, e.g. in カララ, where the type will not admit such a disposition of the Hholem. Hholem following れ, is commonly written over its left side, as ララボ; unless followed by カ, as ララド.

\$ 62. The diacritical point over w and w, often coincides with Hholem; in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) w, beginning a syllable, if followed by a consonant having a vowel of its own, reads, sō; e.g. אַבָּי sō-nê. (2) w, following a consonant that has no vowel, contains a Hholem for that consonant, and also marks sh; e.g. אַבָּי mō-shê. On the other hand, (3) w (with two points) beginning a syllable, is read shō; e.g. אַבִּי shō-mēr. (4) w (with two points) ending a syllable, is read, ōs; e.g. אַבָּי yĕr-pōs.

§ 62. Vav (ז), with a Hholem over it and a vowel under it, is joined, as a moveable consonant, with the vowel under it; e.g. מָּבֶּי וֹבְּיָר נָהְיָב יָבּיְרָה yɛhō-va, the Hholem belonging to the preceding letter.

§ 63. Vowels in comexion with the Quiescents, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant sound, in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Words in which the Quiescents are inserted, are said to be written fully; those in which they are omitted, to be written defectively. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will shew.

| Written fully. | Written defectively. | Read. |
|----------------|----------------------|---------------|
| מַלַּמִתְר | בֿולָער | mā-lē-thī. |
| ביר | נָר | nī r . |
| קוֹל | ξP | $q ar{o} l$. |
| קמום | קמַס | qā-mūs. |

\$ 64. There are some cases, in which Vav and Yodh (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere orthographic Fulcra. E.g. אַבְּיבׁר, the same as בַּבְּיבׁ yɨd-mödh; בַּבְּיבׁ comp. \$ 31. Notes 2. 3. In all probability, such forms have sprung from the practice of employing Vav and Yodh as vowelletters, \$ 15. How to distinguish such cases, from those where 7 and 7

are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e.g. פּרָשָּׁדְעָ, בּיְבְּשָּׁבָּ But instances of a contrary usage also exist; e.g. בּיִר אָרָשִּׁיב וּלְּבִּיר בּי שִּׁבְּשִׁיב for בּישָּׁשׁ (so בִּיר בִּי בִּילְתִּי, etc. Even the same word is variously written; e.g. בְּּיִר בְּּתְבְּתֹרְ, בַּּתְבִּתֹרְת, all pronounced h^aqi -mō-thī.

Orthography of Qamets Hhateph.

From the Table No. IV., it appears that Qamets Ilhateph (short o) has the same form with Qamets, viz. ($_{\tau}$). It is important to point out how they may be distinguished.

I. Qamets Ilhateph in a mixed syllable.

§ 66. (a) The figure (.), followed by simple Sheva without any Metheg between, is short o, if in a syllable not accented.

E. g. קְּבְּקְה hhōkh-mā, not hhā-khɛmā, But with a Metheg, it reads thus, קְּבְּהָה hhā-khɛmā. With an accent, it reads as Qamets; e. g.

הַחְיָּהָ māv-tā, אַיָשָׁ shāv, הֹוָיָבָ lāy-lā.

Note. There are some few cases, where Metheg does not distinguish Qamets from short o; e. g. קרבונילה d\"or-bhō-nōth, not dhā-rɛbhō-nōth; so אַרְבָּן por-bān, not qā-rɛbhān; אַרְבּיל shōm-rā, not shā-mɛrā. But in these, and the like cases, manuscripts and editions vary as to the Metheg; and etymology only can settle the true pronunciation.

(b) When followed by a letter with Daghesh forte, in a syllable not accented, (-) is short o.

E. g. אַקּרִם bŏt-tīm, דְבֵּיֵרְ hhŏn-nē-nī. If the syllable is accented, it is read as long a; e. g. רְבֵּיָה yām-mā, קֹבֵיה jām-mā, etc.

- Note 1. An euphonic Daghesh (§ 75 seq.), at the beginning of a word, does not make short \check{o} of the ($\check{}$) belonging to the last syllable of the preceding word; it remains long a still; e. g. $12 \, \text{per} \, \check{}$, read $sh\bar{a}$ - $kh\check{a}$ n- $t\check{a}b$ - $b\check{o}$.
- Note 2. A Metheg after (,) does not always make it long a ; e. g.
- (c) The figure (-), in a final mixed syl'able unaccented, is short o.

E. g. unaccented, as D prin väy-yā-qŏm. With accent, as D nā-hā-nā-dhām, long a.

Remark. All the cases, a, b, c, are virtually one and the same; i. e. they are all cases of (ָ) in a mixed, unaccented syllable; e. g. מְּבֶּיְהָ hhōkh-mā, בְּיִבְּיִם בְּבָּיִלְם bot-tūm, בְּיָבָן vāy-yā-qōm, all the same virtually, as in the rule a above.

II. Qamets Hhatoph in a simple syllable.

§ 67. The figure (-) is o medial in a simple syllable.
(a) When a short o, i. c. Qamets Hhateph, immediately follows.

E. g. του ρο-δl-khā, τους qo-tŏbb-khā. But here, (the reverse of δ 66. a), a Metheg always stands after the first o, i. e. o medial.

Note. But there are cases here, where etymology only can distinguish; e. g. $q\bar{a}$ - $t\bar{o}n$ - $n\bar{\iota}$, (with Metheg according to δ 86. a); not qo- $t\bar{o}n$ - $n\bar{\iota}$, for the root is \bar{j} p $q\bar{a}$ - $t\bar{o}n$.

(b) When a very short o, i. e. the composite Sheva, Hhateph Qamets (,,), immediately follows.

E. g. פּבֶּלֶּה po-ש°lō, בְּחָרָה bo-hh°rī. Metheg always stands after the () here also.

Note. Here, also, etymology alone can determine the reading, in some cases. E. g. $\exists \tilde{p} \in h\tilde{a} - \tilde{n}\tilde{n}y - y\tilde{a}$, because \exists is the article, (§ 162. § 152. a. 2); $\exists \tilde{p} \in h\tilde{a} - \tilde{n}\tilde{n}y - y\tilde{a}$, because \exists has the article included in it, (§ 152. note); $\exists \tilde{p} \in h\tilde{a} - \tilde{n}\tilde{n}y - y\tilde{a}$, because \exists is the simple preposition \exists , § 139.

§ 68. The nouns שָׁרָשִׁים sho-ra-shīm (from שֹׁהֶשׁׁי), and קדְשִׁים qo-dhā-shīm (from קָּדְשִׁים), are altogether anomalous in their reading.

Pattahh furtive.

§ 69. This is a short Pattahh, employed for the sake of ease or euphony, when a word has either of the Gutturals, $\overline{\Pi}$, $\overline{\Pi}$, $\overline{\nu}$, at the end of its final syllable, preceded by a long vowel not of the \mathcal{A} class.

E. g. $\bar{g}\bar{a}$ -bho^ah, $\bar{g}\bar{a}$ \tau $\bar{r}\bar{u}^a$ hh, $\bar{g}\bar{a}$ \tau $\bar{r}\bar{e}^a$ \tau. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as in the English words, trial, vial, etc. The furtive Pattahh is sounded before the final consonant. As it is merely a euphonic help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its position; e. g. $\bar{g}\bar{g}$ \tau \bar{g} \tau

Note. Aleph never takes Pattahh furtive.

DAGHESH.

- § 70. Dāghesh is a point in the bosom of a letter, and serves two purposes; (1) To double a letter; (2) To remove its aspiration.
- § 71. When Daghesh serves to double the letter in which it is written, it is called *Daghesh forte*. When it only removes the aspiration, it is called *Daghesh lene*.

Note. There is a third kind of Daghesh, which doubles a letter, but is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Daghesh euphonic*.

I. Daghesh forte.

§ 72. Distinction of Daghesh forte and Daghesh lene. The former is never written in the final letter of a word, unless followed by a vowel; nor in the first letter, (but Daghesh euphonic usually appears here); and it is always immediately preceded by a vowel-sound. This last circumstance separates it entirely from Daghesh lene; which is preceded immediately by a silent Sheva, or by a vowel in the preceding word, with a disjunctive accent on that word; see § 92 seq.

§ 73. Orthography of Daghesh forte. When the same letter is to be repeated, and the first one takes a silent Sheva, it is the usual practice to designate it by the point Daghesh forte; e.g. hep = hep quetel.

Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. בְּלֵל נֹגוֹל tsil-lō, instead of יַּבְּל יִּנְ נִיּנְיִי עָּבְּאַה for בְּלֵל יִּנְיִי עָבָּאֹטֹּל-dēm, etc.; particularly in derived forms of words, as אַלְבְּ (not אַבְּיִ) from בְּלָבְה, etc., in which cases Daghesh forte is not used.

Note 2. But if the first of two letters must have a Sheva vocal, the sign Daghesh is excluded; e. g. מֵלֵים vō-lɛlīm, not מֵלֵים ol-līm.

Note 3. Practice not unfrequently omits Daghesh forte, when the second letter would have a Sheva vocal; e. g. $3\pi p^{\gamma}$ yiq- $hh\bar{u}$, instead of $3\pi p^{\gamma}$ yiq- $q\epsilon hh\bar{u}$. Particularly is Daghesh omitted in such cases, if another letter of the same kind immediately follows; as $3\frac{1}{2}\frac{1}{2}\frac{1}{2}$, read hd- $l\epsilon l\bar{u}$, not $h\bar{u}l$ - $l\bar{u}$, because the word stands for $3\frac{1}{2}\frac{1}{2}\frac{1}{2}$; which can be known only by etymology. Comp. § 46. f. Note.

Note 4. Shureq is written in the same manner as Daghesh forte, i. e. in the bosom of a 7; as 7. It is, however, easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Daghesh forte; e. g. DIP is read qum, but DIP is sounded quevam.

§ 74. Division of Daghesh forte. It is, (a) Compensative; i. e. merely supplying a letter omitted in the writing.

E.g. פַּמִּכְּלָ nā-thān-nū for מַבְּיָבָי, שַבֵּי yǐg-gāsh for שַׁבְּיָ (וְּ 107. a), where ב is assimilated.

(b) Characteristic; i. e. distinguishing a particular form of a word.

E. g. לְטֵלֵּ, the form of the conjugation *Piel*, in distinction from the form in Kal, viz. לְטֵלָּ.

Note. In אַ מַּל, probably for הְּיָשִׁ sheta-yīm, for שִּׁהָם; מִינְתַּוֹם; and such cases as בְּרַבְּיּל kā-rāt, for הָּרְחָם; the Daghesh in the final letter is compensative, although in a peculiar way.

II. Daghesh Euphonic.

So I would name all those kinds of Daghesh, which are merely occasional, and have respect only to modes of reading words, in particular places, in a way that is peculiar.

[§ 75. (a) Daghesh conjunctive. So the first species of euphonic Daghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel unaccented.

- § 76. (b) Daghesh affectuosum, is an euphonic Daghesh, sometimes inserted in the penult letter of a word, when the tone falls on the penult syllable of the same; e. g. মুদ্রান্ $hh\tilde{a}$ - $dh\tilde{e}l$ - $l\tilde{u}$, instead of মুদ্রা $hh\tilde{a}$ - $dh\tilde{e}l$ - $l\tilde{u}$, instead of মুদ্রা $h\tilde{a}$ - $dh\tilde{e}l$ - $l\tilde{u}$, instead of মুদ্রা $h\tilde{a}$ - $dh\tilde{e}l$ - $l\tilde{u}$, instead of মুদ্রা $h\tilde{a}$ - $hh\tilde{a}$ -hh
- § 77. (c) Daghesh acuting. This appears in some cases where a letter should by analogy have a Sheva silent; and it both doubles the letter, and makes Sheva vocal. E. g. אָבָּרָהָ אּצּֿגּ-גּרּרּ-hā, instead of אַבָּרָהָ אַבּּרָרּ-hā.]

Remark. In all cases of euphonic Daghesh, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some nicetics of enunciation.

Daghesh Lene.

§ 78. Daghesh lene belongs only to the Aspirates, (בַּבּה), Beghadh kephath), and is a sign that they are to be pronounced without any aspiration.

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E. g. \supset is bh, but $\supset = b$; $\supset = kh$, $\supset = k$, etc. See alphabet No. II. Note 1. Daghesh forte also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghesh lene; for Daghesh forte is always preceded by a vowel belonging to the letter immediately before it; while such preceding letter has a silent Sheva under it, in case the Daghesh is lene; or if such preceding letter have a proper vowel, this vowel has a disjunctive accent upon it, § 92.

the latter, as TERN.

§ 79. General rules for the insertion of Daghesh lene.
(1) In all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1. 1, בַּרֵאשׁיה, the Beth takes Daghesh lene; so at the beginning of a verse, Gen. 3: 5, בֹ גּזֹ, (not בּ hhī), etc.

(2) In other cases, after a silent Sheva, either express or implied.

E. g. in בְּקְרָהָ, Tav has a Daghesh lene, after a silent Sheva expressed; in בֵּל בָּבֶּר , Pe has one after a Sheva implied under the בָּל, § 52.

(3) After a disjunctive accent, even when a pure vowel, or one with a quiescent letter, precedes, an Aspirate takes a Daghesh lene.

E. g. Ps. 1: 3, ਪ੍ਰਸ਼ਰ ਜੰਜ੍ਹਾ, where the Kaph must be aspirated, were it not that the disjunctive accent, $Rebhi^a x$, is on the preceding syllable ਜੰਜ੍ਹ. And so of all the other Disjunctives. See the accents, δ 92 seq.

§ 80. On the contrary, the Aspirates reject Daghesh lene, when they stand next after a vocal Sheva, or after a simple syllable, whether this be in the same word, or at the end of a preceding one which has no disjunctive accent upon it.

E. g. Gen. 1: \mathfrak{L} , រត់ត កត្តាត្ត , where the Tav in កត្តាត្ត follows a vocal Sheva (្ yɛ); and in រត់ត $th\bar{v}-h\bar{u}$ (not $t\bar{v}-h\bar{u}$), the π follows a vowel with a quiescent letter, but that vowel is associated with a conjunctive accent (Merka), and therefore π remains aspirated. So after a composite Sheva; e.g. $\pi = \pi abh\bar{v} dh$ (not $\pi ab\bar{v} dh$), because such Sheva is always $\pi abh\bar{v} dh$ ($\pi ab\bar{v} dh$), because such Sheva is always $\pi abh\bar{v} dh$

Note. In cases where a mere Pattahh furtive precedes an Aspirate,

it takes Daghesh lene ; e. g. אָקהָבְּ lã-qaahht, so written instead of אָקָבָּלָ, § 233. Note.

- § 81. Exceptions. Etymology and special usage have made many exceptions to these general rules.
- [(1) An Aspirate, in the middle of a word, and derived by inflection from a word which excluded Daghesh lene, does not admit such a Daghesh.

(2) Loose prefixes, (which in fact are separate words), do not change the state of aspiration in regard to the second letter of a word.

E. g. בְּקָה, with the preposition בְּ prefixed, בְּקָה bǐkh-thābh (not בְּקָב,); אָבְּוּל ; (בִּבְּהָר with בְּ, בִּנְּל (הַנְבִּוּר (not בְּקָב,); אָבוּל (תוּל (הַבְּוּל (not בְּקָב,)), etc.

- Note 1. The Infinitive mode, with such a loose prefix, varies in its usage. E.g. from TRO, Infin. TRO, with prefix \$\bar{\bar{\gamma}}\$, TRO\$; liften the common usage. But we find also, \$\bar{\gamma}\bar{\gamma}\$, Infin. \$\bar{\gamma}\bar{\gamma}\$, with prefix \$\bar{\gamma}\$, \$\bar{\bar{\gamma}}\bar{\gamma}\$ bin-phōl; with \$\bar{\gamma}\$, \$\bar{\gamma}\bar{\gamma}\bar{\gamma}\$ kin-phōl; but with \$\bar{\gamma}\$, \$\bar{\gamma}\bar{\gamma}\bar{\gamma}\$ lin-phōl.
- Note 2. But when the prefix is closely united to, i. e. constitutes an essential part of, the word itself, then the general rule (§ 79.2) is followed; e. g. יְבְּשִׁי ȳs-podh (not יִבְּשִּר), Fut. of Kal, from the root אַבְּשָׁ sā-phādh; or, if you please, from the Infinitive form, יִבְּשַׁ sɛ-phōdh. So in Hiphil, בְּשִׁי h̄s-pūl (not יִבְּשִׁ h̄s-pūl), from בַּשָּׁ. In all such cases, the prefix is an essential formative part of the word.
 - § 82. Particular exceptions to the general rules.

1. Reject Daghesh lene.

- (a) The suffix pronouns, ק, בּבֶּי, כּלְּבָּי, (b) Generally, an Aspirate preceding the final syllable הז; as מַּבְּבִּיּת, יַבְּבְּיִר, נְבִּיְבִּי, etc.; but not always, as בְּבִּיּה tǎr-būth. (c) The various forms of בְּבָּיִר, בִּגְּרִי, בִּגְּרִי, בִּגְּרִי, בִּגְּרִי, etc.
 - II. Admit it contrary to the general rules.
- (d) Some words beginning with two Aspirates, viz. בב, בּב, בּב, בּב, בּב; e. g. Jer. 3: 25, בְּבֶּבְהַ בְּבְּבָה ; Ex. 14: 17, הַּבְּרָבָה ; Is. 10: 9, אַבָּרָבְּהָה ; but in all such cases, manuscripts and editions

differ; some extending the rule, so as to begin with Daghesh lene, in most cases where a word commences with two Aspirates; others, scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. יְּבֶּיְבֶּי from רַשְּׁבֵּי, עִּבְּיִבְי from בְּבְיִבְּי from רַשְּׁבִּי, which takes Daghesh lene. But the Hebrews read this word אֵבִּיבְי, which takes Daghesh lene. But the Hebrews read this word אֵבִיבְּי אַבְּיבִּי which ends with a consonant y having a silent Sheva.]

Remark. The detail of Daghesh lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in Grammar depends on the insertion or omission of Daghesh, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphē (הַבָּה) means soft. It is a small parallel stroke, of the same form as Pattahh, put over Aspirates, to show that they retain their aspiration; e. g. הַּבָּה khā-bhɛdhā; and so it is directly the opposite of Daghesh lene.

The printed editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16:16, 28. Num. 32:42, in Van der Hooght. In ancient manuscripts, it was very common; and it was sometimes employed, moreover, to shew that Daghesh forte was omitted; sometimes, that Mappiq did not belong to π ; and sometimes, to note that \aleph and π , at the end of words, were quiescent.

MAPPIQ.

§ 84. Măppīq (בְּבִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. בָּ y a h, (הַ would read y a); בָּבָ g a - b h a h, (הַ would read g a - b h a).

Note. Mappiq is now used only in final π ; but in some Hebrew manuscripts, it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Methegh (מֶתֶג) is a small perpendicular mark (י), preceding the tone-syllable more or less, according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un'dertake, nomination, etc.

The word Methegh, (fraenum, retinaculum), denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, decora suspensio vocis); which, of course, gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connexion of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

- Note. The mark (,), on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methegh.
- [§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy, among our best Hebrew bibles, respecting it.
- § 87. The cases in which grammarians and critical editors generally agree that Methegh ought to be employed, and in which, for the most part, it usually is employed, are as follows, viz.
- (a) Uniformly employed, before all the composite Shevas, when they are preceded by a vowel, (and technically called in this case, נאריך ma-אarīkh); e.g. יְבְיבֵר, הָבְיבֵר, הָבָיבָר, הָבָיבָר, פֿבָר, etc. (b) Almost uniformly the Methegh is retained, in such cases, after the composite Sheva has fallen away by inflection, etc.; e.g. לעמדה, by inflection בעמדה, preserving the Methegh, (or this case may be ranked with e below). (c) After a long vowel, next before the tone syllable, and followed by Sheva vocal; e.g. מְּלְדִי , מְּלְדִי , מְּלְדִי , מְּלְדִי , שִּוֹלְדִי with Qibbuts vicarious. (d) The verbs הָיָה and הִיָה, when they take formative or other prefixes with a short vowel, employ Metheg after such vowel; e. g. הָהָה, לְהְּרִית (mp. with), Gen. 12: 2, הַרָה, etc.; nearly without exception, in good editions. In principle, this may be classed with h below. (e) Very generally, on the second syllable before the tone, where it is a simple one; as בּלָאָהָ, זְהָאָהָן. (f) But if this be a mixed syllable, then on the third before the tone, provided it be simple; e.g. גְּמֶהְלָבְהָּדְ, וְמֵּהְלָבְהָּדְ. (g) After a short vowel made long by position (§ 33), before a letter which excludes a Daghesh

forte; as הַּהְּהָרִים, הֲהְבָּר, לְּמְנֵצֵה, etc.; but this is sometimes neglected, as הַהְּהָרִים; and commonly so, in regard to Hhireq, as Piel הָהֵל, בָּהַבּר, etc. without Methegh.

The qualifying terms, atmost uniformly, nery generally, will of course advertise the student, that he is not to expect uniformity in the cases ranged under them.

On the other hand, there is great diversity of opinion and practice about the following cases, in which Methegh is sometimes employed; viz.

- (h) Occasionally, but not uniformly, after a short vowel in a mixed syllable, (not made by Daghesh forte), especially after Pattahh and short Hhireq, Methegh is placed, sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the first, as אַבְּיבֶּה, אַבְּיבֶּה, אַבְּיבְּיבָּה, אַבְּיבֶּה, אַבְּיבָּה, וּבְּיבָּה, וּבִּיבְּיבָּה, אַבְּיבְּה, יִבְּיבְּבָּה, אַבְּיבְּה, יִבְּיבְּבָּה, יִבְּיבְּבָּה, אַבְּיבְּה, יִבְּיבְּבָּה, אַבְּיבְּה, אַבְּיבְר, אַבְּיבְר, אַבְּיבְר, אַבּיבְר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְר, אַבּיבְר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבְיבְּרָר, אַבְּיבְרָר, אַבּיבְרָר, אַבּיבְרָר, אַבְיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבּיבְרָר, אָבְיבְרָר, אָבְּיבְרָר, אַבּיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבְיבְרָר, אַבְּיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבְּיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְיבְרָר, אַבְּיבְרָר, א
- (j) Very seldom, after a vocal Sheva under the first letter; as אַרָּאָר, אָשָּׁאָר, זְבָּבְּר; more rarely still, even before Sheva initial, as אַרָּאָר, בַּיִּבָּר, 9; 7—9, ten times. In these cases it is called Methegh initial; the older Jewish grammarians named it אַנְיָגָא , mugitus; a name afterwards extended to Methegh generally.

In respect to the use of Methegh before a Maqqeph;

(1) The general principle is the same as if the two words joined by the Maqqeph were one, (they being read as one); so that the above rules generally apply; e.g. בְּבִּבְּיִבְּי, e; בִּבְּיִבְּיִּר, h; בִּרִּיבְּיִבְּיִּר, e, etc. But (m), in many cases, long monosyllables before Maqqeph take a Methegh, (often otherwise), although a tone syllable follows immediately; e.g. בַּבְּיִבְּיִּר, and even when it does not, and the monosyllable is a mixed one; as בַּבְּיִבְּיִּר, פִּרִיבְּיִּרְּ, etc., contrary to e. Short vowels before Maqqeph commonly reject Methegh; as בַבְּיִבְּיִּבְיִּר, etc.

Such are the numerous and very indefinite, (not to say, contradictory), principles for the use of Methegh. No wonder, that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note. 1. The conjunction \bar{u} , and, does not usually receive Methegh.

Note. 2. Several Metheghs may appear on the same word, if the

different rules for writing it should require them; e.g. בַּאֵבֶעְהָּדֶּב, for the Methegh on בַ, see e above; for that on בָּ, see a.

Note. 3. Instead of Metheg, the conjunctive accents, (especially Munahh, Qadma, and Merka, § 93), are frequently used, when a word has a distinctive accent upon it; e.g. איל שלים with Munahh under בי with Methegh; and so in very many cases.]

MAQQEPH.

§ 88. Măqqēph, (קַבְּיבַ, somewhat like our hyphen), connects two words together, and makes them as one, in respect to interpunction and reading.

E. g. אַמְּבְּעָבְּרִבּ, אָבְּרָבְּבָּעָ, Usually, either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable, is for the most part shortened, if pure.

E. g. אָרֶלְּבְּיָּבֶּי, where איש has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. a. But here, the punctators are not uniform, for we have בַּבּדְיָנ lēbh-Dāvidh, (not דְּיָבָּב בְּיִל,), and without Methegh too, in 1 Sam. 24: 6; but also בַּבּר בִּינ lēbh-พīsh, 2 K. 12: 5; and thus in other cases.

Note 1. Maqqeph sometimes appears between several words in succession, as אַרֹבְּיבְּיִבְּיִי . Mostly, it is employed only between words closely connected in sense, e.g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as בּוֹבְּיִבְּיִבְּיִבְּיִ, Gen. 6:9.

Note 2. Maqqeph might itself well be called a conjunctive accent, sui generis, as it in most cases plainly supplies the place of a usual Conjunctive. E.g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted between words, is reckoned a disjunctive accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (a) in the beginning of words is the only exception, and is sounded $\bar{u}=oo$ in English. In The Ramar, The $m\bar{a}dh$, etc. the Rand Pare moveable, although we do not sound them, because we know not what sound to give them.

- 2. No syllable can have more than two moveable letters before its vowel; and none admits more than one after its vowel, except a final syllable, which may have two.
- 3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.
- 4. Every short vowel makes a mixed syllable, and is followed by a simple Sheva expressed or implied, or by a Daghesh forte; e. g. בַּרְבָּל băr-zěl, in which the first syllable has a Sheva expressed; the second, a Sheva implied. So בּלְבָּעל lim-mědh = בּלָבָעל.
- 5. Every long vowel makes a mixed syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesh forte, provided such vowel be in a tone-syllable. E.g. $\Rightarrow q \bar{q} m$; אַנְּיִלְּיָרִי ȳਯੂ-tōl-nā, where the Hholem is in a mixed tone-syllable; אַנְּיִלְיִי, אַמָּדִּי, אַבְּיִלְיִי, אַבְּיִּלְיִר, אַלְּיִרָּי, אַבְּיִלְיִר, אַלְּיִרָּ, אַבְּיִרָּ, where Sheva is implied under the n.

6. A long vowel, not in a tone-syllable, makes a simple syllable, though followed by a Sheva; e.g. מְּבֶּרֶ מְבָּרֶלְּהָ but not always before a Maqqeph, as בַּרֵילָ וֹ lēbh-Dā-vidh.

- 7. Every vowel followed by a real Quiescent makes a simple syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the quiescent stands at the end of a word. E. g. in $r\bar{c}$ -shāth, אֵה is a simple syllable, because the which comes next after it has a vowel of its own; in אֵהָ b̄ā-rā, אֵהָ is a final simple syllable.
- 8. Every vowel followed by a real quiescent makes a mixed syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in בַּאשׁיה $r\tilde{c}$ -shūth, שִׁ is a mixed syllable. But such syllables must always be tone-syllables; excepting the very few cases where quiescent ז is irregularly used in short syllables, § 31. Note 3.
 - 9. Every medial vowel stands in a simple syllable, § 35.
- 10. Every composite Sheva, and every simple Sheva vocal, stands, of course, at the beginning of a syllable, § 46.

Reading of the Hebrew.

- (2) אַרָא bã-rã, בְּ with Daghesh lene, 79. 2.; בְ in a simple syllable, 90. 3. אַז rã, vowel protracted, 31, אַ quiescent, 54.

(3) אַ אֶּלֹהִים אַ with composite Sheva, 49, which is moveable, 46. a. — לֹ לֹסׁ, simple syllable, 90. 3, the Hholem is attached to the Lamedh, and is not put over the ה, 61, because the fashion of the types will not allow it, 61. — בּיה him, with Yodh Quiescent, 54, and Hhireg protracted, 31, and in a mixed syllable, 90. 8.

(4) אַה אַפּֿוּל, 90. 5. בְּיַבְיֵּהְ hāsh-shā-ma-yīm; שֵּהַ hāsh, the syllable taking in the sh which is made by the Daghesh forte in the ש, 71 and 73, also 90. 4. שָ shā, 90. 3. — שַ ma, with Pattahh pure and medial, 35, also with accent on it, 100. b, and in a simple syllable, 90. 9. — שַ ȳm, with short Hhireq, 141 and 100. a, mixed short syllable, 90. 4.

(5) יַּצְּת vɛ̃th, Vav moveable, 56. 1. אַ as above in No. 4.

(6) אָהָהֶלֶ hā-nā-rēts, הָ 90. 3; אָ 90. 3, and with א moveable, 56. 1. — אָרָ rēts, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) Verse 2. יָהָאֶרֶץ vehā-xā-rēts, זְ ve, in No. 5.

(8) הַּרְיָה hã-yɛ-thã, הְּ with Qamets long, 66. a. - יְ yɛ, Yodh moveable, 56. ו. הַהְ thã, ה without Daghesh lene, 80, and followed by ה quiescent, 54. (ה).

(9) จาก thō-hū, ก without Daghesh lene, 80. — จาก hū, with ก

moveable, 56. 1, and with r quiescent, 54. (1).

(10) ਸਜੋਹ $v\bar{a}$ - $bh\bar{o}$ - $h\bar{u}$, $v\bar{a}$, 56. 1, simple syllable, 90. 3. — $bh\bar{o}$, $bh\bar{o}$, without Daghesh lene, 80, simple syllable, 90. 3.

- (11) ງັບກາ, $v \varepsilon h h \bar{v} s h \bar{v} k h$, າ $v \varepsilon$, 56. 1. ພກ $h h \bar{v}$, where the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark sh, 62. 2; read as a simple syllable $h h \bar{v}$, 90. 3. ງັບ $s h \bar{v} k h$, short Seghol and mixed syllable, see in No. 6; with a Sheva in the final Kaph, 52. 1.
- (12) פָּגֵר (90. 4. פָּגֵר pɛnē, Pe with Daghesh lene, 79. 2; Sheva vocal, 46. d. יוֹ nē, 54. (י).
 - (13) החום thehōm, ה without Daghesh lene, 80. בוֹה hhōm, 90 8.

^{*} Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar; other references following, this stand for the subdivisions under that section.

- (14) יְרְרּחַ $v \varepsilon r \tilde{u}^a h h$, יְ $v \varepsilon$ in No. 5. בּהַ $r \tilde{u}^a h h$, with Pattahh furtive, 69.
- (15) מְלַהִּים (15) מְרַהֶּבֶּּם מּינוּס-hīm, No.3. מְרַהֶּבֶּם merâ-hhe-phěth, אין with Pattahh long, 33. תַּ hhe, with Seghol medial, 35, and accented, § 100.
- (16) אַנ עַל־פְבֵּי hām-mā-yīm, the Daghesh forte in Mem attaches to the first syllable; hām, 90. 4. בְּיִבְּי mā-yīm, see in No. 4.
- (17) Verse 3. $V \tilde{\alpha} y y \tilde{v} m \tilde{v} r N^{c} l \tilde{v} h \tilde{u} m y + h \tilde{\iota}, N \tilde{v} r$, with N moveable, 56. 1, (although we do not sound it), $v \tilde{d} y + h \tilde{\iota} N \tilde{v} r$, (in $v \tilde{d}$, the Pattahh has a Daghesh implied in it, and is to be regarded as long, 59).

(18) Verse 4. אַרַרָא väy-yär, with א otiant at the end, 57. a. א"lö-hīm ěth hã-Nōr kĩ-tōbh, väy-yäbh-dèl א"lō-hīm bēn hã-Nōr ū-bhēn (ū, 90. 1.

Note), há-hhō-shěkh (há, 59).

(19) Verse 5. Vày-yǐq-rā N°lō-hìm lā-Nōr yōm, vēlâ-hhō-shēkh (ξ lâ, 59) qã-rā lāy-lā (ξ lāy, 66. a), vâ-yēhī (vâ in No. 17) ze-rēbh vâ-yēhī bhō-qĕr yōm Nê-hhādh (Nê, 58).

ACCENTS.

- § 92. The other small marks of various forms accompanying the Hebrew text, are accents.* They are divided into two great classes; viz. such as separate words, or parts of sentences, from each other, which are called disjunctives; and such as serve to shew that words are to be closely connected, either in the reading, or in the sense, which are called conjunctives.
- [§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Some are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry; and these have (*) prefixed. Poetry means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically not these being the three initials of the Hebrew names of these books.

I. DISJUNCTIVES.

(1.) Pause-Accents; or, Disjunctives of the first class.

1. (:-) Silluq, בְּלִּיק, i. e. stop, pause. In connexion with the two large points that always follow it, it is named, בְּלִיק

^{*} Usually called tonic accents, in order to distinguish them from Methegh which is called the cuphonic accent.

- קוֹסף, pause at the end of a verse. Elsewhere, this same mark stands for Methegh, § 85. Note.
- 2. (__) Athnahh, אַרָּה, i. e. respiration.
- *3. (ֻ¯¯) Merka Mahpakh, קבָּא מַהְבָּץ, a composite accent, see Nos. 23. 25.
 - (2.) Occasional Pause-Accents; or, Disjunctives of the second Class.
- †4. () Tiphhha, הְּהָהָהְ (posterius), i. e. palm of the hand, from the shape. It is also named אַקְהָה retardation, and (when next before Silluq and Athnahh), אַבְּיִצְיהַ strong. In poetry, it is merely a Conjunctive; see No. 30.
- *5. (_,) Tiphhha (anterius); praepositive, § 95. a.
- †6. (-) Zugeph Qaton, לְבָּוֹלָ, i. c. elevator minor.
- †7. ('-) Zageph Gadhol, בוֹק קבוֹ, i. e. elevator major.
- †8. (`—) Segholta, พฤธิรัฐ , i. e. cluster of grapes, postpositive, § 95. a.
 - (3.) Lesser Disjunctives; or, Disjunctives of the third Class.
- †9. (,—) Tebhir, תָבִיר, i. e. interruption.
- 10. (`--) Rebhia, רְבִּישֵ, i. e. resting upon, or lying over.
- *11. (C) Rebhia Geresh, a composite accent, with the Geresh praepositive, comp. Nos. 10, 15; also § 95. a.
- †12. ('---) Pashta, ສະບຸພຸກຸ i. e. expansion (of the voice); postpositive, § 95. a.
 - 13. (בְּקְמָ, i.e. dispersion; postpositive. In poetry, (when not postpositive), it is a mere Conjunctive; see no. 31; also § 95. a.
- †14. (—_) Yethibh, רְהִיב, i. e. sitting; praepositive. Called also, יְהִיב , tuba anterior, and שַּׁבֶּר tuba inferior. § 95. a,
- *15. ('—) Geresh, ພັກູສູ, i. e. expulsion. Also called ກຸກູນ shield.

 (Arabic ເປັນ clypeus), and ສະກຸຊະ retention (ງ່າ cohibuit).
- †16. ("—) Garshayim, בֵּרְשֵׁיִם, i. e. double Geresh. Also called מָרֶכּין, טְרֶכֿיִם shield.
- †17. (—) Telisha Gedhola, הְּלִישָׁה נְּרוֹלָה, i. e. evulsio major; also מְלִישָׁה ; praepositive, § 95. a.
- †18. (الم) Qarne Phara, קרבי פָּרָה, i.e. the two horns of a heifer, (from the shape).
 - 19. () Pazer, אַפָּ, i. e. disperser. Also אָפָּ הָרָ בָּרוֹל

20. (1) Pesiq. prop., i.e. cessation. Also NF reparation. Always preceded by a Conjunctive, on the word after which it is placed.

II. CONJUNCTIVES.

- 21. (——) Munahh, אַבְּיבָי , i. e. joined. Also אָבֶּי דְשֶׁר tuba recta, and אַבְּיבִי tuba ambulans. In poetry both superius and inferius. On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called אַבָּי, װּשׁשָּׁי, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named אַבִּיבִיבַי Mekharbel, sieve, i. e. agitation (of the voice.)
- 22. ('-) Qadhma, אסקב, i. e. before.
- 23. (ַ) Merka, מֶרְדֶּבְ (apoc. of מֵאַרְבָּא) i.e. prolonging; also בֵּרִיךְ, פַאֲרִרָּן id.
- †24. (,—) Merka Khephula, הְבָּיִם כפוּלָה, i. c. Merka doubled. Also אָרֶינְ חוּטְרִין, two rods.
 - 25. () Mahpakh, קפָּקְים i.e. inversion. Also קפָּקָר מְהַפֶּר, crooked trumpet, הַפּּרְדְ inverted trumpet. In poetry, superius or inferius; in prose, inferius.
 - 26. ('-) Shalsheleth, nagut u, i. e. chain.
- †27. (,-) Darga, הַבְּיַב, i. e. steps, gradation.
- †28. () Telisha Qetanna, הְּבֶּשְׁהְ הִיּיִה, i.e. evulsio minor. Also הְּבָיּה eradicator? Postpositive, § 95. a.
 - 29. (עָר) Yerahh, הַרֶּה, i. e. moon. Also נָרָה בָּן־יוֹמִיוֹ the moon a day old, אַנָר round, בּוֹבֶּל wheel.
- *30. (__) Tiphhha (posterius), in poetry a Conjunctive; comp. no. 4.
- *31. (—) Zarqa, in poetry, a Conjunctive when not postpositive; see No. 13.]
- § 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.
- § 95. To mark the tone-syllable, is what they generally do. But the cases of exception are very numerous.
- [(a) Seven of them are always confined to the same position, let the tone be where it may; e.g. Segholta, Pashta, Zarqa (No. 13), and Telisha Qetanna, must always be put over the last letter of a word, (and are therefore called postpositive); while Tiphhha anterius, Yethibh, and

Telisha Gedhola belong only to the first letter of a word, (and are therefore called praepositive); see the Table. Of course, these accents sometimes fall in with the tone-syllable; but oftentimes they do not fall in with it.

The student, therefore, can never depend on them as universal guides, in respect to the tone of words. He must resort to the general principles which regulate the tone, in all doubtful cases.

(b) Many words have two accents on them. In this case, if both accents are of the same form, the first marks the tone; e.g. אוֹל , with the tone on the penult. If the accents are of different forms, then the last (left hand one) marks the tone-syllable; i. e. if it belong to those accents which always mark the tone. E. g. ב־בֹּילִבֶּל, where ב־בֹּן is acuted. Here is one Conjunctive, and one Disjunctive, upon the word; but sometimes there are two Disjunctives, as בֹּלְבֶל, Lev. 10: 4; even two on the same monosyllable, as בֹּלָבָל, Gen. 5: 29; often two Conjunctives are put upon one word, as בֹּלְבָל, Ps. 96: 4.

All this shews the atter improbability that the accepts were originally invented for the purpose of marking the tone. The numerous cases of double accentuation, and of praepositive and postpositive accents that do not coincide with the tone syllable, prove that the marking of it by the accents in general, is a secondary, and not a primary object of these signs. But if the cantillation is marked by the accents, § 97, then two accents may both be regarded, when on the same syllable; but not on any other ground.

§ 96. Accents as signs of interpunction. This is the use most commonly assigned to them as the principal one. In many cases they accord well with the divisions of sense. In poetical books, the pause-accents are useful in marking the end of στίχοι, as they for the most part do this with accuracy. But in all parts of the Bible, there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. 1: 1, we have Director in a Pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the accusative case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of interpunction, is only secondary.

Note. The Pause-accents are supposed to mark the greater divisions of the sense, (like our colon, and semicolon); the Disjunctives of the second class, subdivide these; and those of the third class, make a division of these parts into minuter portions still, (like our comma, and, as it were, like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each; rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed consecution of the accents, each Disjunctive having its appropriate place, (when admitted by the nature and length of a verse), and its respective Conjunctives, (shewing what words are to be joined together), which are regularly attached to it, i. o. precede it. The manner and order of this Consecution, belongs properly to a treatise on the accents. The student, who wishes to become acquainted with it, may find it represented at great length in Boston's Tractatus Stigmologicus, Wasmuth's Institt. Accent., Abicht de Accentibus; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system.

§ 97. Accents as signs of cantillation. The Jews do not read, but contillate the Scriptures; as the Moslemans do their Koran. The accents direct this. The Koran, too, has marks for such a purpose. This appears plainly to have been the original design of the accents, viz. to guide the recitativo. Now as this was regulated, more or less, by the tones of words, and by the sense of a passage; so the accentuation very often, (and more usually), accords with these objects; while in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes, of the recitative power of the accents, see Jablonskii Pracf. ad Bib. Reb. § 24, and Bartoloccii Bibliotheca Rabbin. IV. p. 431.

§ 98. The proper place of an accent, (neither proepositive nor postpositive), is over, or under, the left side of the letter next preceding the vowel in a syllable. The imperfection of types sometimes prevents the printed books from following this rule.]

Remark. The student should gradually make himself acquainted with the accents, so as to distinguish, and to name them. The Conjunctives often shew what words should be connected, in sense; the Disjunctives, which should be separated. They serve, therefore, as an index of the commentary, which the Accentuators made upon the Hebrew text. In a very great number of cases, the pause-accents, (and sometimes all the others), affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

Tone-Syllable.

§ 99. The general rule is, that the tone is on the last syllable.*

To this there are many exceptions. In Syriac and Arabic, the penult is more generally accented.

Note. Technically an Oxytone, (i. e. a word with the tone on the ultimate), is called אַלְבֶּע (from below); a word with the tone on the penult, is called אַלְבֶּע Milvēl, (from above).

§ 100. Exceptions. Several classes of words are penacuted;
(a) All Segholate forms, i. e. those which have a fur-

tive vowel in their final syllable, § 359.

[This vowel is almost universally, Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq and Hhireq with Yodh appear to be furtive, and consequently employed as short vowels. E. g. in אַבָּה and אַבָּה, for אַבָּה, § 120. b. In proper names ending with אַבָּה, the penult syllable is accented, as אַבְּהָהְהָה Micaiah; so also in אַבְּהָהָה, as the א is quasi furtive, § 120. b.]

^{*} Words with the tone on the ultimate, are not in this grammar marked with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the ultimate, the Syntax excepted-

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, בְּלְכֵּם; plurals like the dual, מֵיָם , מַּיָם ; in all which cases the final Hhireq is short.

- [(c) Apocopated futures in verbs π^2 , which take a furtive vowel; as $5\bar{x}$, § 283. 3. γ .]
- (d) All the forms of regular verbs, which receive formative suffixes beginning with a consonant; excepting those which have IF and Fr. § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

- (e) In Hiphil of regular verbs, all the persons are penacuted, which have Yodh characteristic between the two last radicals. The other persons follow the rule in d.
- (f) In Kal, Niphal, Hiphil, and Hophal of verbs "", the tone rests on the penult in all the persons which have formative suffixes beginning with a vowel, i. e. in all the persons where \overline{n}_{-} , \overline{n} , or \overline{n}_{-} is added to the root.

But sometimes the tone is Milra; as 127, Imper. 127. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative suffixes beginning with a consonant, (excepting the suffixes \implies and \implies), the tone rests on the epenthetic \hat{j} or \implies \hat{j} 259, which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as \hat{j} \hat{j} \hat{j} etc. where the tone is on the ultimate.

Poel, Poel, and Hithpoel of these verbs are regularly accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs 5, the tone rests on the penult, in those persons which have formative suffixes beginning with a vowel, i.e. the suff. 5, 5, 5.

In a few cases, the tone here is on the last syllable; as אַטָּטָּ, Imp.
This is very rare, except in Kal. Comp. above under f.

Note. As in the case f Note, above, all the persons of these verbs which have an epenthetic \hat{j} or \hat{j} , \hat{j} 268. c, before formative suffixes beginning with a consonant, (excepting the suffixes $\Rightarrow \hat{j}$ and \hat{j} , have the tone on the epenthetic syllable, i.e. on the penult.

All the other parts of the verbs is are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative suffixes beginning with consonants and not preceded by an

epenthetic syllable (יֹ or בָּיבֶי, as בְּיבִי, etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under f.

(h) The paragogic endings, \overline{a}_{-} and \overline{a}_{-} , when suffixed to verbs, affect the tone in the same manner as the formative suffixes \overline{a}_{-} , \overline{a}_{-} , and \overline{a}_{-} .

Of course they draw down the tone upon the ultimate, in all cases except such as are noted above, under e, f, and g, where it is penacute with these paragogies. E. g. Milra, הַלְצִל for אָדָן, lmp. Piel of אָלָה for צַדְ, lmp. of בַּצָל, Milel, הַבָּטֹאָ for בֹסִאָּ, l pers. Fut. of בַּבַטָּ;

קום for בָּקוּם for בָּקוּם, from בָּבֶּיה for בָּקוּם, from כָּרֹבּׁיָה.

Note. π_{-} and π_{-} paragogic are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a paragogic π_{-} or π_{-} , (all other apparent cases of paragoge in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a paragogic noun, the accent on the penult, contrary to h above. E.g. π_{-} π_{-} π_{-} π_{-} Josh. 6.17; π_{-} π_{-} π_{-} 2Sam. 1: 26, with Pattahh under π_{-} , where we might expect Qamets.

(i) Nouns, pronouns, adverbs, and (in a few cases) participles, are penacuted, when they have \overline{n}_{-} or \overline{n}_{-} , paragogic or local.

E. g. בְּלֵּהָה, הַבְּּיֵה, הַשְּׁבָּה, masc. In a few instances, the accent in these cases is found on the ultimate.

Note. Yodh paragogic always draws down the accent upon itself.

(j) Verbs, nouns, etc. are Milel with the following suffix-pronouns; viz, יבָר, יבָר, יבָר, יבָר, יבַר, יבַ

The suffix-pronoun ק, preceded by a Sheva vocal, is Milra; preceded by a vowel, Milel; e. g. קְבֶרֶּךְ, but קּבְרֶרָּ.

- (k) Nun epenthetic always makes the tone penult: e.g. יְבְּרְנִּיּהְ, יְבְּרְנִּיּהְ, אַנְהְנָּהְ, יִבְּרְנִּיּהְ, Nun paragogic always brings it to the final syllable; as חַבּרְהוּ, but with Nun, חַבּרְהוּן.
- (1) Pause accents, (and in a few cases, other accents), occasion the tone to stand upon the *penult*, when its regular place would be on the ultimate; and *vice versa*.

E. g. יוֹמָים, יוֹמָים; הֹמִים, הֹמְיַב,

Shifting of the tonc-syllable.

§ 101. The rules, in § 99. § 100, constitute the regular, usual principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(a) Vav, prefixed to the Praeter of verbs, makes the

word Milra.

ַנְאָכַלְּהָּ , וְשְׁבַרְהִּי, שָּבַלְהִי Hiph. וְאָכַלְּהָּ , אְבַלְּהָּ , אְבַלְהָּי , שְבַרְהִי, שְבַרְהִי,

So too in verbs של and ידי, § 100. f. g. also in h.

Exceptions. (1) Always; the first per plur of verbs; as זְיָבֶאָרָ. (2) Generally; verbs whose third radical is a Quiescent; as זְיָבֵאָרָ, וְבָּבִּירָ. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשָׁבַּׁרָהָר.

Note. Besides these exceptions, there are other occasional instances of exception to the rule in a above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) Vav conversive, prefixed to the Future, commonly (not always) makes the word Milel.

E. g. אַבֶּלֹר, ראָבֶלֹר, וו such cases, the verb must end with a radical letter, and its penult syllable be simple; otherwise the change in question is excluded.

Note 1. Apocopated verbs, with a *furtive* final vowel, are all accented on the *penult*, in the Future. See § 283. 2. γ .

Note 2. Futures with Vav conversive remain Milra, (a) In the first pers. sing.; as אַנְאָבָי, (b) In verbs אָב; as אַבָּרָעָּ. (c) With a pause-accent on the final syllable.

(c) The particle $\begin{subarray}{l} \begin{subarray}{l} \begin{s$

E. g. ਸਹੁਸੇਜ਼ do not reprove, ਸਹੁਸੇਜ਼ you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs 13, preceded by 3x, commonly suffer both apocope and retraction of the accent.

(d) A word regularly Milra, if immediately followed by a tone-syllable, more usually becomes Milel.

E. g. בָּה אָוֹר; הוֹמֵי , regularly accented נְּהָה אָוֹר; , but alone, הֹנֵה אָוֹר. But as the penult syllable is often not adapted to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is often neglected.

(e) The Imp. and Fut. apocopated, with an Optative, hortative sense, commonly (not always) throw back the accent.

E. g. הְשְׁמֶּר keep thyself, for בְּרֶא ; הְשֶׁמֶר let him see, for בְּרָאָה for בּרְפֶּה The Future always does this, when it has a furtive vowel.]

Critical marks, and Masoretic notes.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e.g. אַבְּיֹב, shews that the margin is to be consulted, either for a different reading, (as Gen. 8: 17, אַבָּיִא in the case above), or for literae majores vel minores, Piska, puncta extraordinaria, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.

§ 103. Qerī and Kethībh. There are a considerable number of marginal readings (about 1000), in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called אָרָי , Qerī, which means, read; i. e. this word is read, instead of the word in the text to which it relates, and which is called אַרָּי בְּלֵּיב , Kethībh, i. e. written or text. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as Judg. 20: 13. This is called אַרָּי בְּלֵּא בְּחִיב , read but not written. If a word is superfluous in the text, it is left unpointed; as Ezek. 48: 16. This is called written but not read.

§ 104. Literae majores et minores distinguish themselves, § 10. Pīskā (מַּכְּבָּא) means separation, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, in puis . See Gen. 18: 9. 33: 4, where the points over the letters are extraordinaria.

The Rabbins regard these, as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, \$60 23—45.]

PART II.

CHANGES AND PECULIARITIES OF CON-SONANTS AND VOWELS.

Changes of Consonants.

[\S 105. It is a principle, occasionally developed in the Hebrew language, that letters of the same organ are easily commuted. E. g. \S_2 , \S_2 , \S_2 , all mean back; and the like in a number of cases, in the different classes of letters mentioned in \S 12. But changes of this nature belong to lexicography, as they do not affect the grammatical forms of words.

§ 106. The changes which affect the consonants, may be ranked under assimilation, casting away, addition, and transposition.

§ 107. Assimilation. Several consonants are occasionally assimilated; viz.

(2.) In the last syllable of words. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the following letter. But assimilation occasionally happens, at the end of words, where a Daghesh forte cannot be written, § 72. This takes place, in cases where a furtive vowel would stand in the final syllable of the word in its full form; e.g. חַהָּ for חַבָּ, חַבָּ for חַבָּ, חַבָּ, חַבָּ for חַבָּ, חַבָּ, חַבָּ for חַבָּ, חַבָּ for חַבָּ, חַבָּ for חַבָּ, חַבָּ for חַבָּ, חַבָּ, חַבָּ for חַבָּ, חַבָּ, חַבָּ for חַבָּ, חַבָּ, חַבָּ for חַבָּ, חַבָּ for חַבָּ, חַבָּ for חַבָּ, חַבָּ for חַבָּ, חַבָּ, חַבָּ חַבְּיּבּ, חַבְּיבּ, חַבְּיבּ, חַבְּיבּ, חַבְּיבּ, חַבְּיבָּ, חַבְּיבּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבָּ, חַבְּיבָּי, חַבְּיּי, חַבְּיּי, חַבְּיּיּ, חַבְּיּי, חַבְּיּי, חַבְּיּי, חַבְּיּי, חַבְּיּי, חַבְּיּי, חַבְּיּי, חַבְּיּיּי, חַבְּיּיּי, חַבְּיּיּי, חַבְּיּי, חַבְּיּיּי, חַבְּיּי, חַבְּיּיּי, חַבְּיּיּי, חַבְּיּי, חַבְּיּיּי, חַבְּיּיּיִי, חַבְּיּיּיּי, חַבְּיּייִי, חַבְּיּיּיּי, חַבְּיּיּיּי, חַבְּיּי, חַבְּיּיִיּיִיּיּיָּי, חַבְּיִיּי, חַבְּיּייִיּיְיּיּיי, חַבְּיּיִייּיִייּיְיּיִייּיִייּיָייי

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek $\sigma \nu \lambda \lambda \mu \mu \beta \dot{\mu} \nu \dot{\nu}$ instead of $\sigma \nu \nu \lambda \mu \mu \beta \dot{\mu} \nu \dot{\nu}$; and so at the end of words, obor's for bbbrs, (Gen. bbbrs), $K \lambda \mu \nu \dot{\nu} \dot{\nu} s$ for $K \lambda \mu \nu \dot{\nu} \dot{\nu} s$ (Gen. $K \lambda \mu \nu \dot{\nu} \dot{\nu} \tau s s$). In Latin, illustris for infustris, etc.

- § 108. Consonants cast away or dropped. Instances of this nature occur; viz.
- (a) At the beginning of words, by aphaeresis, when a Sheva is under the letter. E. g. (1) Aleph; as פּבּקוֹב for פּבּב for בּבּב for בּבב for בַב for בּבב fo
- (b) In the middle of words, by Syncope. This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated, takes the place of this Sheva. E. g. בַּבְּרָ for בַּבֹּי, בְּיִבְּי for לְרִים, בְּעַבְּרָ for בַּבֹּי, בְיִר for בַּבֹי, בְיִר for בַּבֹי, בְיִר for בִּבְּי, בִּיר for בַּבֹי, בִּיִר for בִּבֹי, very common; of and and an except in verbs בֹּבי, of very rare.
- (c) At the end of words, by apocope. (1) Mem and Nun at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps Nun at the end of some proper names; as מָּבְּבִּדֹּלְ for בְּיִבְּדִּלְ. (3) ה final is often dropped, when words receive suffixes, etc.

Note. The omission or dropping of the Quiescents as such, (which often happens), is treated of in $\S\S$ 63-65.

- § 109. Consonants added. This sometimes happens; viz.
- (a) At the beginning of words, by prosthesis; e. g. באַרָּהְ אַחְמָאָּבָּ, אַרְּמָּבָּי, אַרְמָּבָּי, (b) In the middle of words, by epenthesis; e. g. sing. אַרָּהָי, אָרְמָבּיּלָ, (c) At the end of words, by paragoge; as אַרְבָּיָר, אָרַבְּיָרָ, Also אַרָּ and אַרַ are frequently added; so בּ and הֹ sometimes, to participles and nouns. See § 125. b. c. d.
- § 110. The grammatical transposition of letters is limited principally to the conjugation Hithpael, when it begins with a Sibilant; § 187. a.

In lexicography, there are a considerable number of transpositions; e. g. a and wate, a lamb; are and rate, to break; are and attached and respectively.

Sibilants and Resh.

Note. The exchange of a letter, for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography;

as לְבֶׁלְ and קְבֶּלְ, to exult; פָבֵר and סְבֶּלָ, to shut up. But these changes belong not to grammar. In Hithpael only, is the transposition in question a grammatical one, § 187.]

Peculiarities of the Gutturals and Resh.

§ 111. The Gutturals are never doubled in pronunciation; and Resh, in this respect, is like them. Hence Daghesh forte, (which is a sign of reduplication), is not admissible in the Gutturals or in Resh.

A few cases only occur, of Daghesh forte in Resh; as שָׁבֶּד, בָּרָת, etc.

§ 112. As a compensation for Daghesh forte, excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. § 59.

E. g. בֶּרֶה, instead of בֵּרֶה, מִּשְׁם instead of בֵּרֶה, מִּשְׁם instead of בֵּרֶה, etc. But ה and ה commonly take *Pattahh long* before them; as בַּהְּלֹּה instead of אַחִים; בַּהְלֹּה instead of אַחִים : מִּחִים instead of בַּרָּה.

[Note. In a great number of cases, Pattahh long is the compensative vowel; almost always before ה and ה, when the A sound is required. In other cases, Daghesh'd Hhireq, i. e. Hhireq including a quiescent Daghesh'd letter, is sometimes adopted, instead of Tseri; e. g. אַבָּל (not אַבֶּב) instead of אַבָּל (not אַבָּב) for אַבָּל; also Qibbuts long and impure instead of Hholem, as אַבָּל (not אַבָּל) instead of אַבְּל (not אַבָּל (not אַבָּל)) instead of אַבָּל (not אַבָּל

§ 113. The Gutturals are prone to take the A sound before them; particularly in a *final* syllable.

E. g. אָרֶע (Imp.) instead of אָרֵע , שָׁבוֹע instead of זֶרֶע נוּנָדָע instead of זֶרֶע. Often too in a *penult* syllable ; as יָּדָבר instead of יִּדְּבלר.

Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שַׁבֵּשִׁ instead of שַׁבִּשִׁ; Piel, שַּבַשָּׁ instead of שַׁבַשִּׁ, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which must be retained, Pattahh furtive is put before the Guttural; as בַּבוֹחַ, etc. See § 69.

Note 3. Resh never takes a Pattahh furtive.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva.

E. g. אָבֶּלָ, אָבֶּלָ, see § 49. Note. Sheva simple stands under the Gutturals, at the end of a mixed syllable, after a short vowel, and when a silent Sheva is required, § 50; as אָּדָבֶל, צָּבְּדָבֶּל.

Peculiarities of Quiescents.

In treating of the vowels, it was necessary to notice the quiescent and otiant power of the letters $\aleph \pi \pi$, (Ehevi) $\S \S 53-57$, so far as might serve to illustrate the nature of the vowel sounds, in which the Ehevi quiesce. Some more particular notice of the various phases and powers of these letters, is proper here.

§ 115. General principle which regulates quiescence. The letters \aleph , \Lsh , \Lsh , (Evi) quiesce, when a homogeneous vowel precedes them (§ 53), and, according to the analogy of other consonants, they would stand at the end of a mixed syllable, and take a simple Sheva silent, express or implied, § 56. 2.

E. g. אָבֶי instead of בְּהַרָּהָה, מָצֵאָ בְּהַרָּה, instead of בְּהַרָּה,

ייטֵב instead of יִיטֵב, הַיְטֵב instead of הַנְטֵב .

Note. If the preceding vowel be naturally heterogeneous, still, in very many cases, it does not exclude quiescence. But a peculiar expedient is adopted to effect this; see § 117.1. Comp. with this, § 56.3.

Such is the general rule for cases of quiescence, (subject however to many exceptions). But quiescence is not limited to this case only; for,

§ 116. Quiescence sometimes happens, when the Evi would (by analogy) have a vowel; specially when they would take a furtive one; § 119. c. 2. § 120. c.

E. g. בְּיִבְּאַת , קָרִים instead of קוֹם, קוֹם instead of הַבְּּאָאָת , בִּיְבְּאָאָת instead of בְּיִבְּאָר, בִּיִּבְאָאָת instead of בְּיִבְּיִת instead of בְּיִבְיִת instead of בְּיִבְיִת instead of בְּיִבְיִּת instead of בְּיִבְּיִת instead of בְּיִבְּיִּת וּיִבְּיִית וְיִבְּיִית וְיִבְּיִבְּיִת וְיִבְּיִית וְבְּיִבְּיִת וְבְּיִית וְבְּיִבְּיִת וְבְּיִבְּיִת וְבִּיִּת וְבְּיִבְּיִת וְבִּיִּת וְבְּיִבְּיִים instead of בְּיִבְּיִית וְבְּיִּבְּיִית וְבְּיִבְּיִית וְבְּיִבְּיִית וְבְּיִבְּיִים instead of בְּיִבְּיִית וְבְּיִבְּיִית וְבְּיִבְּיִּים instead of בְּיִבְּיִים instead of בְּיבְּיִים instead of בְּיבְּיבְית וְבְּיִבְּיִים instead of בְּיבְית וְבְּיבְּית וְבְּיִּבְּית וְבְּבְּיבְּית וְבְּיבְּיִּבְּית וְבְּיבְּית וְבְּיבְּית וְבְּיבְּית וְבְּיבְּית וְבְּיבְּית וְבְּיבִּית וְבְּיבְּית וְבְּיבְּית וְבְּיבְּית וְבְּיבְּית וְבְּיבְּים וְבִּית וְבְּיבְּית וְבְּיִים וּבְּית וְבְּיִים וְבְּיִים וּבְּית וְבְּיִים וּבְּית וְבְּיִים וּבְּית וְבְּיִים וְבְּית וְבְּיִים וּבְּית וְבְּיִים וּבְּית וְבְּיִים וּבְּית וְבְּיִים וְבְּים בּיבּים וּבְּית וְבְיוֹבְיּים וּבְּית וְבְּיִים וּבְּים בּיִּים בּיִים וּבְּית וְבְּיִים וּבְּית וְבְיּים בּיִּים וּבְּיִים בְּית וְבְיּבְיּים בּית וְבְיבְּים בּיבְּים בְּית וְבְּיִים בְּיִים וּבְּיִים בְּיִּבְיּים בּיּבְּיִים וּבְּים בּיבְּים בּיבְּיבְים בּיבְּיבְּים בּיבְּים בְּיבִּים בּיבְּיבִּים בְּיבְּים בְּיבְיבִּים בּיבְּים בּיבְּים בְּיבִּים בְּיבְּים בְּיבְּיבְּים בְּיבְיבְיבְּים בּיבְּים בְּיבְיבִים בְּיבְים בְּיבְיבִים בְּיבְים בְּיבְיבְיבְיבְים בְּיבְּיבְּיבְיבְיבְּיבְיבְיבְּיבְיבְּיבְיבְיבְּיבְיבְיבְיבִים בְּיבְיבְיבְיבְיבְּיבְיבְיבְיבְיבְיבְּיבְיבְיבְיבְ

§ 117. The general rule demands that the preceding vowel should be homogeneous, as a condition of quiescence; but quiescence is often effected, (in cases when such preceding vowel would be naturally heterogeneous), in two different ways; for,

(1) The vowel may conform to the Quiescent, in or-

der to become homogeneous.

E. g. for הְּלְשִׁיב, (which would be the regular analogous form), is substituted הַּלְשִׁיב, i. e. the heterogeneous short Hhireq in the syllable, conforms to, or becomes homogeneous with, the Vav in זה. So אַלָּהָה for הַּלָּבָה, פָּלָּה, פִּלָּה, פִּלָּה, פִּלָּה.

(2) The Quiescent may conform to the vowel.

E. g. קמם for קמם, הלף for לשני, etc.

Practice only can teach the student, when the cases which come within these rules take place.

§ 118. The letters x, 7, having a vowel of their own, and being preceded by a consonant with Sheva, sometimes remit their vowel to the place of the preceding Sheva, and become otiant.

 $E.\,g.$ באָשִׁים for רָאִשִּׁין האָשׁים for באָר, רְאָשִׁים for פָּאַר, רְאָשִׁים for פָּאָר, פָּאָרָה for אָיבָה פּאָר, פּוּלָה פּיִּלְרָה for אָבָבָּה פּיִּלְרָה פּיִּלְרָה for אָבָבָּה פּיִּלְרוֹן פּיִלְרוֹן for בְּיִלְּה for בְּיִלְה for בְּיִלְּה for בְּיִלְּה for בְּיִלְּה for בְּיִלְּה for בְּיִלְה for בְּיִלְה for בְּיִלְה for אָבֹיּה for בּיִלְּה for מָלָה for הַבְּיִלְה for omitted) for פּיִלְּה for הַבְּיל for פּיִלְה for הַבְּיל for הַבְּילִה for הַבְּיל הַבְּיב הַבְּבְּיב הַבְּיב ה

[Note 1. This has been named Syriasm; but improperly, since it appears so very often in Hebrew, (taking all the cases together), as to shew that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases, in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as quiescence, in respect to N. That they are not so, but cases of otium, is plain from the following examples; viz. אַבָרָאָב (instead of לַקרְצָּת; but with a sing. suffix, לְקרָצָת, with a plural one, מלאכה So מלאכה (instead of מלאכה), constr. state מלאכה, with suffix מַלְמִקּהְ. Aleph, then, has no effect on the mutability or quantity of the vowel which precedes it, in such cases; consequently it is otiant. Instances of Vav and Yodh do not occur in the same way as those above of Aleph; but such cases as פָּר for דָּבֶלה, for דָּבֶלה; פֶּרָר for דָּבֶלה; for תגליר, יגליר, etc. shew that Vav and Yodh do become as completely otiant as Aleph, and on the like principles. For etymology's sake, Yodh and Vav are retained in such words as ארבוה (for אָרָבֶּה, אוֹם (for אָוֹבָּ); and in these cases, they have the appearance of being quiescent, but are in fact otiant, as the above examples shew. The principle is an extensive one in regard to Vav and Yodh, in verbs , which are properly is and is. It will account for a great part of the abridged forms of these verbs; see § 281. In other classes of words, such otium of Yodh and Vav is far more seldom than that of Aleph.

§ 119. Peculiarities of Alerii. These are so many, that they need

an explicit and separate statement.

(a) Aleph is sometimes, (1) A Guttural; as in אָבֶאָי. (2) A Quiescent; as in אָבָא, אָבָאָי. (3) It is sometimes treated as a common consonant; as אָבֶא, plur. בְּיָאָנָא הַשָּׁי, הְּעָאָב הַאָּהּshā. Usage only can determine all the respective cases of these different powers.

(b) Aleph at the end of a word has no guttural power (comp. § 69), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in אַבְיָב, otiant, as in אַבְיָב, see § 57. b. a.; or it retains a common consonant power, e. g. in Segholates, as אֹבֶב, plur.

שמא, פבמם , with suffix במאים, sobh-wam.

(c) Aleph in the middle of a word, (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases, it drops such Sheva, and quiesces in the preceding vowel, lengthening it; e.g. instead of ממה באבהרם, באבהרם instead of באבהרם, באמר instead of קבר, במנה for במנה, etc. comp. § 152. c. 2. These may be called cases of contraction. In him; the points are not appropriate; for the Jews read, בארני בשלארני, as the Pattahh is long. The word, however, is sui generis in respect to form. (2) But where the other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes guiescent; e.g. מַבֵּאָתִר, but with another Guttural, as טַּמָחָתִר (3) Aleph penult, in words that would regularly be Segholates, and where & would then have a furtire vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous), and lengthens it; e.g. באָב for באָב, for בּמָבַאָת for פָּמָבָאָת; see § 116. (4) Immediately before a vowel, it sometimes remits that vowel to the preceding letter with a Sheva, and becomes otiant; see § 118.

(d) Aleph at the beginning of a word. (1) If it have a proper vowel, it is regular. (2) If it have a composite Sheva, in some few cases, (after the manner of the Syriac), it employs a long vowel instead of it; e.g. אַבּילָר, אַבּילָר, אַבָּילָר, אַבְּילָר, אַבְּילִר, אַבְּילָר, אַבְילָר, אַבְּילָר, אַבְילָר, אַבְּילָר, אַבְּילָר, אַבְּילָר, אַבְּילָר, אַבְּילָר, אַבְּילִר, אַבְּילִר, אַבְּילָר, אַבְּילָר, אַבְּילָר, אַבְּילָר, אַבְּילְרָר, אַבְּילְרָר, אַבְּילְרָר, אַבְּילִר, אָבְילִר, אָבְילָר, אָבְילָר, אָבְילָר, אַבְּילָר, אָבְילָר, אָבְילָר, אָבְילָר, אָבְילָר, אָבְילְרָר, אָבְילְרָר, אָבְילִר, אָבְילְרָר, אָבְילְרָר, אָבְילִר, אָבְילָר, אָבְילָר, אָבְילָר, אַבְילָר, אַבְילָר, אַבְילָר, אָבְילָר, אָבְילָר, אַבְילָר, אַבְילִר, אַבְילִר, אַבְילִר, אַבְילָר, אַבְילָר, אַבְילִר, אַבְילִר, אַבְילִר, אַבְילִירָר, אַבְילִר, אַ

אַלבּיָד. This happens only at the beginning of words.

stead of יְשְׁתַּחִדּ, for יְשְׁתַּחִיּן with Pattahh furtive. To this principle there are one or two exceptions in respect to Vav; e.g. קַבֶּוּ.

With ສ, the case is different; e.g. ສບຸກູ (instead of ສບຸກູ້) with ສ otiant; on the other hand, ສ ວຸກູ, with ສ moveable, like the other consonants.

- (c) Vav and Yodh penult, which would regularly take a furtive vowel, reject it, and quiesce in a preceding homogeneous vowel; e.g. יְשְׁבֶּלֵת instead of יְשִׁבֶּלֵת instead of יְשְׁבָּלֵת, רְעֹלֶּת instead of יְשִׁבֶּלֵת; comp. § 119. c. 3.
- § 121. Peculiarities of He. (a) At the beginning and in the middle of words, it is always a moveable consonant. Apparent exceptions are some compound proper names, (as אַבּהְבָּהְ with quiescent הּ), which depend only on the transcriber. (b) He, at the end of words, is nearly always quiescent; as הַבְּבָּ gā-bhāh, § 54. When moveable, it is marked with Mappiq; as הַבָּבָ gā-bhāh, § 84. (c) It will bear a furtive vowel before it without quiescence; e.g. הַבָּבָ, הַבֶּבָּ, פּנָב. and must in such cases be considered as moveable; comp. s in § 119. b, in shap, etc. (d) He is frequently made obtant, at the end of a word, by a Daghesh forte euphonic; e.g. בּבָר בּבָּר בּבָּר בַּבָּר הַבָּר בַּבָּר בַּבָּר הַבּר בּבָּר בּבָר. But this belongs merely to modes of reading.
- § 122. The Quiescents are sometimes commuted; which naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

- (2) Sometimes in the middle of words; as בְּבָּאִים for בְּבָּאִים, etc.
 - § 123. Quiescents are frequently omitted in writing words, § 63.
 - § 124. The Quiescents frequently suffer apocope.
- (a) In verbs \vec{n} ; in the Fut. and Imper., and when they have suffixes; § 283. 3. γ . § 313.
- (b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

- § 125. The Quiescents, (with a vowel preceding them), are often employed by way of paragoge.
- (a) Aleph is sometimes paragogic, after the syllables, יַּבְ, זֹּ, זֹ; e.g. פָּבָּיִבְּיִּאָ, אִנְּבִיּבִּיִּאָ, אִנְבִיּבִּיִּאָ, אָנְבִיּבִּיִּאָ, they go. This last form is a usual one in Arabic.
- (b) Also הַ, הַ, הַ, הַ; e.g. צַּעָרָאָ, הַנְּעָרָאָ; זְהַ, הַּזְּחָיָּ,הַשְּׁבָּת הַ, הַיָּהָ בְּעַרָּאַ,

(c) More seldom i; e.g. pronoun suffix ב, parag. זה; so in the

noun הַלָּת, parag. יְהַיָּת.

(d) Rarely בְּרָבֶּר, מְּקִרְבֶּר, tout Yodh is often inserted between two words, united to form a proper name; as אַבָּרְרָאֵל man, אַבָּר God, united בַּבְּרַרְאָב Gabriel, i. e. man of God.

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connexion of the word with the context must determine whether such doubtful forms are pronouns or paragogic letters.

CHANGES OF THE VOWELS.

§ 126. The changes, which words in the Hebrew (as in other languages) undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the vowel-changes, are the subject of our present consideration.

§ 127. Vowels MUTABLE AND IMMUTABLE. The general principle is, that pure Vowels are mutable; impure ones immutable. See § 29. seq.

[Exceptions. (1) Long impure vowels are sometimes exchanged for each other; as מַבְּיִבֶּבְּר, plur. בְּיִבְּבְּרָבְּ, (2) Long impure ones, for long pure ones; as Imp 2d pers. masc. מַבְּיבְּרָ, 2d pers. plur. fem. מְּבְּבְּרָבְּ with Hholem pure; Niph. Fut. 3d masc. sing. בּיֹבְי with Hholem impure and protracted, 3d plur. fem. מִבְּבְּבְּרָ, with Hholem pure and mutable; Hiph. Imp. 2d pers. plur. masc. מֹבְי בְּבָּרָה, plur. fem. מִבְּבְּבָּרָה, with Tseri pure. (3) Long impure vowels for short ones; as בִּיִבְּבָּרָ, const. בְּבְּבָּרָה, const. בְּבְּבָּרָה, constr. מִבְּבָּרָה, constr. בְּבַבְּרָה, constr. בְּבַבְּרָה, constr. בַּבְּבָּרָה, constr. בַּבְּבָּרָה, fem. בּבְּבָּרָה, lt.will of course be understood that all the long pure vowels are, from their nature, mutable.

All these changes, excepting No. 1, and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew absolutely immutable; all being liable in certain cases to change. But when and where this happens, can be learned only by practice.

Note 1. The composite Shevas in a like way, are frequently exchanged for each other, in the course of declension; e.g. 555, fem.

יָבֶאֶלָה, with suffix. יַבַאְכְהָה. The A sound is shorter than the E sound.

Note 2. The proper mutable vowels are these; viz. Qamets, Tseri, and Hholem, all long and pure; Pattahh medial and short, Seghol medial and short, Hhireq medial and short, Qamets Hhateph, and Qibbuts short, all pure. The other vowels are immutable in the sense above defined, i.e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

§ 128. (a) The changes of vowels for each other are very generally, (not always), limited to the respective classes to which they belong.

A few exceptions appear; as מוֹרָגִּים, plur. מוֹרָגִים, plur. מוֹרָגִים, plur. מוֹרָגִים, plur. מוֹרָגִים, plur. מוֹרָגִים, plur. מוֹרָגִים, Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and vice versa. E. g.

Long pure vowels.

Qamets (-)

Tseri (· ·)

Hholem (-)

Corresponding short vowels.

Pattahh (-)

Seghol (· ·)

Hhireq short (. .)

Qamets Hhateph (·)

[§ 129. Long mutable vowels are exchanged for corresponding short ones; (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed, either forward or backward.

Note. A few solitary cases are found, of apparent exception to this principle; e. g. 1 Sam. 17: 35, יְהַבְּיִלְהִין. But the first Yodh here is

merely a fulcrum, § 64.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דְבֶר יְהֹנָה word, but דְּבֵר יְהֹנָה the word of Jehovah, where the original syllable בָ is shortened to בָּר; see \S 342. b.

- (c) Long vowels before a Daghesh forte latent, in a a final letter (not a Guttural), when a change is required, for the most part are exchanged for an appropriate short vowel.
- E. g. (a) Tseri goes into Hhireq parvum; as אַבָּע (with Dag. forte implied in the אַבָּע (b) Hholem into Qibbuts short; as אָבָּע (b) but sometimes into Qamets Hhateph, as עָּבָע סַבְּבַי.

Note. If the tone remains, the vowel continues long in such cases; e.g. ਜਾੜ੍ਹਾਂ shām-mā, ਜਾੜ੍ਹਾਂ, hēm-mā.

- (d) A pause accent falling on final Tseri, not unfrequently shortens it into Pattahh. See § 145.]
- § 130. Short vowels in mixed syllables become long; (a) When the form of the word is in any way so changed, that they come to stand in a simple syllable.

 $E.\,g.$ פָּרָה, הַבּר ; הָבָה , הַבּר , פַּרָה . So, of course, before a Quiescent; אַ מָּצָה instead of פָּלָה , נְצֵא instead of בּלָר . בּלָה . בּלָה .

[(b) When a Daghesh forte is omitted in writing, the short vowel that would stand before it becomes long; § 112. comp. § 58. § 59.

E.g. 키고후 instead of 키고훈, 키고훈 instead of 키고훈, 키고훈 instead of

Note 1. Daghesh forte, implied in a letter at the end of a word, (it cannot be written in such a case, § 72), usually prolongs the vowel which precedes. E.g. בָּבָּי instead of בַּבָּי, בַּאַ instead of בַּבָּי, שַׁאַ instead of בַּבָּי yith-avv; but sometimes the vowel remains short, as בַּבֹּי for בַבּב (not בַבָּ) for בַבּב (not בַבָּ).

Note 2. In the case b above, the syllable with the short vowel, becoming a *simple* one by the coalescence of the implied Daghesh'd letter, the vowel must of course be lengthened, according to the rule a above. Before π and π , however, the vowel Pattahh usually remains, in such cases; but it is long, \S 112. Note.

(c) The article prefixed to a few words, lengthens the short vowel in them.

E.g. בַּיָּ, בְּיָה, הַרָּ, הַהָּ, רְהַ, רְהַ, רְבָּ, רְצַ, רְצַ, רְצַ, רְצַ, רְצָּה, יְצָה, רְצָּה, רְצָה, יְצָה, יִצְה, יִנְה, יִייְה, יִנְה, יִנְה, יִייְה, יִייְה, יִייְה, יִיְּה, יִינְה, יִייְה, יִּיְה, יִייְה, יִיְה, יִיְה, יִיְה, יִיְה, יִיְה, יִירְה, יִייְה, יִיְה, יִייְה, יייְה, ייִּה, יייְה, יייְה, יייְה, יייְה, ייִּה, ייִירְה, ייִּיה, יייְה, ייִיה, יייְה, ייִיה, ייִיה, ייִיה, יייְה, ייִּיה, יייְה, ייִיה,

§ 131. A Pause accent falling on a medial Pattahh or Seghol, commonly (not always) lengthens it.

E. g. בַּיִם, בַּיִם Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

§ 132. Vowels are said to fall away, when they are dropped and a Sheva takes their place.

E. g. דְּבֶר, יְדָבֶר, where the vowel under the א, in the first word, falls away in the second.

Note. Apocope of vowels is dropping them at the end of a word; as בַּבְּבָּ, יִבְּבְּדָ, where the final quiescent long Seghol of the first word is dropped.

§ 133. When the tone is moved forward one syllable, (i. e. moved toward the left hand); (a) The penult vowel of the ground-form* falls away, if pure and mutable.

E. g. אָבָרְי, דְּבָּרְי, דְּבָּרְי, דְּבָּרְי, דְּבָּרְי, דְּבָּרְי, דְּבָּרְי, דְּבָּרְי, דְּבָּרִי, If the tone is not shifted, the vowel remains; e. g. בְּבֹרְי, בְּבֹרְי, בִּבֹרְי, בִּבֹרְי, בִּבְּרִי, בִּבְּרִי, בְּבַרִּי, בַּבִּרִי, בִּבְּרִי, בַּבְּרִי, בְּבִּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בְּבִּרִי, בִּבְּרִי, בִּבְּרִי, בְּבִּרִי, בִּבְּרִי, בְּבִּרִי, בִּבְּרִי, בְּבִּרִי, בִּבְּרִי, בְּבִּרִי, בִּבְּרִי, בּבְּרִי, בַּבְּרִי, בַּבְּרִי, בִּבְּרִי, בְּבִּרִי, בִּבְּרִי, בַּבְּרִי, בְּבִּרִי, בְּבְּרִיּרִי, בְּבָּרִיּרִי, בְּבְּרִירִי, בּבְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבָּרִירִי, בְּבָּרִירִי, בְּבְּרִירִי, בְּבָּרִירִי, בְּבְּרִירִי, בְּבְרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבָּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבִּרִירִי, בְּבִּרְירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּבְרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּבְרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבְּרִירִי, בְּבִּבְרִירִי, בְּבְּבְרִירִי, בְּבְּבְרִירִי, בְּבִּבְּרִירִי, בְּבִּבְּרִירִי, בְּבְּבְירִירִי, בְּבָּבְרִירִי, בְּבְּבְרִירִירְי, בְּבָּבְרִירִי, בְּבְּבְרִירִירִי, בְּבְּבְרִירִירִי, בְּבּבְרִירִירִי, בְּבּבְרִירי, בְּבִּבְרִירִיי, בְּבִּבְרִירִיי, בְּבּבְּרִירִיי, בְּבּבְיבִּירִיי, בְּבְּבְּרִירִיי, בְּבּבְּרִירִיי, בְּבּבְּרִירי, בְּבּרְירִייי, בְּבּבּרִירִייי, בּבּבּרִייי, בּבּבּרִייי, בּבּבּרִייי, בּבּבּרִייי, בּבּבּרייי, בּבּבּבּריי, בּבּבּבּרייי, בּבּבּריייי, בּבּבּבּריייי, בּבּבּבּרייי, בּבּבּבּירייי, בְּבּבּרִייייי, בְּבּבּבּיייי, בְּבּבּרִייייי, בּבּבּבּייייי, בּבּבּבּיייי, בּבּ

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, if mutable, fall away.

E.g. דְבֶרֵיכֶּם, דְּבֶר; where both vowels of the ground form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

[§ 134. Regimen or the construct state (§ 332), usually occasions both the ultimate and penult vowels to fall away, if pure and mutable.

E. g. הַבְּלֵ word, הַבְּרֵי יְהֹנָה the words of Jehovah. But not all vowels which appear to be mutable, are so; see § 20 seq. on the vowels. In particular, Tseri in participal forms, and in many others, remains unchanged by a state of regimen; e.g. בְּבָי, reg. the same; בַּבָּי, reg. the same; בַּבָּי, reg. the same; other like forms follow the rule, e.g. בַּבָּי, reg. בַּבָי, reg. בַּבָי. The vowels are sometimes dubious by usage; as in בַּבָּי, reg. בַּבָי, reg. בַּבָי.

Note. In Segholate forms, (Dec. VI. of nouns), the final vowel is merely furtive; so that, these nouns being monosyllabic in theory,

^{*} The ground-form is the primary one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

regimen makes no change in their vowels. See in the Paradigm of Dec. VI.

§ 135. Where the ground-form of a word receives an accession at the end beginning with a vowel; (a) Which requires both consonants of its final syllable to be united with such accession in the same syllable, then the final vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e.g. בְּבֶּהְ, fem. בְּבֶּהְ; plur. בְּבָּהְי, fem. בְּבָּהְ, plur. בְּבָּהְי, fem. בְּבָּהְ, plur. בְּבָּהְי, fem. בְּבָּהְ, plur. בְּבָּהְי, fem. בְּבָּהְ, fem. בְּבָּהְ, but also in nouns of Dec. VII., as בְּבָּה, plur. אֹנְבָּהַם.

(b) Also, where only the final consonant is united with an accessory vowel, but the penult consonant, from the nature of syllabication necessary to the form of the word, must have a Sheva silent, the final vowel of the groundform falls away.

E. g. Imp. fem. קטלר (not קטלר), ground-form קטלר; קטלר (not קטלר), ground-form קטלר.

Note 1. If only the final letter of the ground-form is to be united with the accessory vowel, and the penult letter must retain a vowel instead of having a Sheva, then such vowel cannot fall away; e.g. אָבָר, with suffix יְּבָּרָב, plur. בְּבָּרָב, plur. בְּבָּרָב.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, a priori, why the Hebrews might not have said, בְּבְרוֹ , as well as דְּבָרוֹ , (especially since they say בְּבְרוֹ, etc.); except that in this way, the method of suffix-forms is distinguished from that of simple declension, which marks person and number.]

Rise of New Vowels.

§ 136. We have seen, that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases, an impossible syllable would arise, (i. e. one with three consonants before a vowel, § 42); consequently, a new vowel must be inserted, in order to avoid this.

E. g. קבְּר, constr. plur. קבְּרֵל dbhrē. But this is inadmissible; see § 42. So אָבָּטִים, constr. אָבָטִים (with one composite Sheva), would be an impossible syllable. A vowel must therefore be supplied.

§ 137. In case the vowels falling away leave two simple Shevas, the usual supplied vowel is short Ilhireq.

E. g. דָּבֶר, plur. constr. דְּבָר instead of דְּבָר.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then Pattahh or Seghol must be the supplied vowel.

E. g. אֲכָשִׁים, constr. אֲכָשִׁי instead of הָלָּקִים; הָלָקִים, constr. הֶלְבֶּי,

[§ 139. If an accessory prefix letter with a Sheva, come before a syllable beginning with a Guttural which takes a composite Sheva, such accessory letter takes a supplied short vowel, which is homogeneous with the composite Sheva.

§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. בְּבֶּבְּהָ instead of בְּבֶּבְּהָ, which would make an impossible syllable. So בְּבָבְּהְ po-ŏl-khā instead of בְּבָּבְּה instead of בְּבָבְּה instead of בְּבָּבְּה instead of בְּבָבְּה instead of בְּבָּבְּה instead of בְּבָּבְּה instead of בְּבָּבְּה instead of this is, that from their nature two Shevas cannot stand together, unless the first be silent, and the second vocal, except at the end of a word. But in the case above, the first is vocal, i. e. a composite one, § 46. a; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel, in the same syllable (§ 42); so, to avoid this, they supply a furtive vowel, in most cases where such a concurrence would otherwise take place. This vowel is commonly Seghol short; but under words having a penult Guttural, it is Pattahh short; with a penult Yodh, it is short Hhireq.

E. g. בְּלֶהְ instead of בְּלֵה, הְבֶּבֶּר for בְּלֵה, for בְּלֵה, for בֵּלֶה. See on Dec. VI. § 359, and also § 283. 3. γ . on the Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh furtive; e.g. אַטְשָׁ instead of אַטְאַשָּׁ, in order to ease the pronunciation, δ 69.

Note 2. All words having a furtive vowel are Milel, i. e. accented on the penult. In this way they are distinguished from the few forms that resemble them, in the final vowel, but are accented on the ultimate; e. g. $\frac{1}{2}$, $\frac{1}{2}$, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets, seldom admits a Qamets or Pattahh immediately before it, but exchanges them for a Seghol; e.g. בַּיְהִים instead of בָּהְבְּעָבֹּכְי for צָּהְרִים; for בָּהָבְי for בָּהָבְּעָבֹּכְי.

(b) In mixed syllables, losing their tone, Seghol in some cases takes the place of Pattahh; e.g. אַבָּבָּלְּיִי for יַּרְבֶּבֶּע for אַבֶּבְּלָּי for אַבָּבָּע for אַבְּבָּע for אַבּבְּע for אַבְּבָּע for אַבְּבָּע for אַבְּבָּע for אַבְּבָּע for אָבְּבָּע for אָבְּבָּע for אָבָּבְּע for אָבָּבְּע for אַבְּבָּע for אַבְּבָּע for אַבְּבָּע for אַבְּבָּע for אַבְּבָּע for אַבְּבָּע for אָבָּבְּע for אָבְּבָּע for אָבְּבָּע for אַבְּבָּע for אָבְּבָּע for אָבְּבָּע for אַבְּבָּע for אָבְּבָּע for אַבְּבָּע for אָבְּבָּע for אַבְּבָּע for אַבְּבָּבְּע for אָבְּבּע for אָבְּבָּבְּע for אָבְּבָּבְּע for אָבְּבָּבְּע for אָבְּבּע for אָבְּבָּבְּע for אָבְּבָּבְּע for אָבְּבָּבְּע for אָבְּבְּבָּבְּע for אָבְּבָּבְּע for אָבְּבָּבְּע for אָבְּבָּע for אָבְּבָּבְּע הַבְּבָּבְּע הַבְּבָּבְּע הַבְּע הַבְּבָּע הַבְּבְּע הַבְּבָּע הַבְּבָּע הַבְּבְּע הַבְּבָּע הַבְּבָּע הּבּבְּע הַבְּע הַבְּבָּע הַבְּבָּע הַבְּע הַבְּבָּע הַבְּבָּע הַבְּבָּע הּבּבְּע הַבְּבָּע הַבְּע הַבְּבָּע הַבְּבָּע הַבְּבָּע הַבְּבָּע הַבְּבָּע הַבְּבָּע הַבְּבָּע הַבְּבָּע הַב

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e.g. 727, const. 727, not 727. See Dec. V. of nouns, Parad.

(d) A furtive vowel, at the end of words, causes the preceding vowel, if mutable, to conform. E. g. Qamets; as מּבְּבָּה instead of מּבְּבָּה Pattahh; as בְּבָּה for בְּבָּב Tseri; as בְּבָּה for בְּבָּב for בִּבָּב for בִּבָּב.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the peculiar pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas: as אַבְּהַהָּ for הַבְּצָהַ, הֹבָּצָהַ for הַבָּצָהָ, הֹבָּצָהַ for הַבָּצָהָ, (2) Short vowels for long ones; as אַבְּהַבָּה for הַבְּצָהָ for הַבְּצָהָ for בַּבְּבָּה for מַצְּהָבָּה for אַבְּבָּה for אַבְּבָּה for אַבְּבָּה for אַבְּבָּה for אַבְּבָה for אַבְּבָּה for אַבְּבָּב for אַבְּבָּה for אַבְּבָּה for אַבְּבָּה for אַבְּבָּה for אַבְּבָּה for אַבְּבָּבְּבָּה for אַבְּבָּה הַבְּבָּה הַבְּבָּב for אַבְּבָּה for אַבְּבָּה for אַבְּבָּה for אַבְּבָּה הַבְּבָּב ּבָּבְּה הַבְּבָּב ּבּבּר אָבָּבְּבָּה הַבְּבָּב ּהַבְּבָּב הַבְּבָּב הַבְּבָּבְּבָּב הַבְּבָּבְּבָּב הַבְּבָּבְּבָּבְּבָּב הַבְּבָּבְּבָּבְבָּבְּבָּב הַבְּבָּבְּבָּבְּבָּב הַבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּ

All these under e are very unfrequent; and it is difficult to decide, whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, (and sometimes others, see § 149), not only occasion a shifting of the tone-syllable of words (§ 100. l), but very frequently occasion a change in the quantity of vowels; usually lengthening short vowels, but sometimes shortening long ones.

§ 144. I. They lengthen short vowels; changing Pattalih and Seghol (when used for Pattahh, § 142. d), into Qamets; and Qamets Hhateph into Hholem.

E. g. פָּיָם, פַּיִּם , בַּיָּב , בְּטָב , בְּטָב ; בָּיָם , פַּיִּם , פַּיִּם , בַּיִּם , בַּיִּם . where they shift the tone also; as הַהָּאַ, הַהָּאַ; הֹהָּצ, הַהָּצ, So בַּנָּמָת So. So בַּנָּמָת

väy-yā-möth, היכיח.

Note 1. The praepositive and postpositive accents (§ 95), may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. 722 (instead of 722) with Tiphha anterius, Ps. 97: 1; ישׁכבר (instead of ישׁכבר) with Segholta on the ultimate; see § 146.

[§ 145. II. They shorten long vowels. Verbs in pause*

frequently exchange Tseri ultimate for Pattahh.

verbs, when they have suffixes; as אַמִיבָּם, אַמִיבָּם , יְהִיתַן, יְחִיתֵן ; אַמִיבָּם . But the cases are numerous, in which rule II. does not have any influence. The whole thing is mere arbitrary euphony.

§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the restored voxel; as טָמֵנוּ , טָמֵנוּ , טָמְנוּ , נָרָאָה , ground-form טָמֵנוּ , טָמְנוּ , נָרָאָה ; יַשְמֵער , יִשְמָער , יִשְמָער , יִשְמָער , יִקְטֵב , ground-form , יַקְטַב ר , יִקְטַב ר , יִקְטַב ר , יִקְטַב ר , יִקְטַב ר (b) When it falls on the succeeding syllable; as יַבַּקָּדֹּרָן, instead of ירקרוּך, Joel 2: 5; ירקרוּך instead of ירקרוּך, Joel 2: 8; הבלרוּך instead of בָּלְכוּדְ, Joel 2: 7.

N. B. Both of these usages are very often neglected.

§ 147. Pause accents, falling on those persons of verbs (properly לל, § 280), which drop a letter and a vowel, restore the letter as well as the vowel dropped, and affect the vowel, as in the foregoing section.

A word or syllable is said to be in pause, when a pause-accent rests upon it.

- E.~g. נְטֵיך, קּיטִיל, ground-form בְּטָר ; נְטֵיל בְּיָר , זְּטֵיך, from בְּטָר ; בְּעָר בְּיָר , גְּעָר בְּיָר , אָנָיר , אָנְיר , אָנְיר , אָנָיר , אָנְיר , אָנְיר , אָנְיר , אָנִיר , אָנְיר , אָנִיר , אָנְיר , אָנִיר , אָניר , אָנִיר , אָניר , אָנִיר , אָניר , אָניר , אָנִיר , אָנִיר , אָנִיר , אָניר , אָניר , אָנִיר , אָייר , אָנִיר , אָנְייי , אָנִיר , אָייר , אָנִיר , אָנִיר , אָנִיר , אָנִיר , אָנִיר , אָנִיר , אָנייר , אָייר , אָנייר , אָנייר , אָייר , אָייר , אָייר , אָייר , אָנייר , אָייר , אָייר
- § 148. Where no vowel has been dropped, a pause-accent (a) Falling on simple Sheva penult, puts Seghol in its place. E. g. চুড়ুট্, বৃহ্নুট্ৰ, বৃহ্নুট্ৰ.
- (b) Falling on a composite Sheva penult, substitutes the corresponding long vowel.

E. g. יְבֶּלֵּר, זְבֶּלֶר, אֲבָּר, מְבֶּר, מְבָּר, שׁ do not occur. But the practice is not entirely uniform; e. g. יִבֶּר, יִבֶּר, יִבֶּר, יִבְּר, יבְּר, יבְּר, יבְּר, יבְּר, יבּר, יבּר, יבּר, יבְּר, יבְּר, יבְּר, יבְּר, יבְּבּר, יבְּר, יבְּר, יבְּרּר, יבְּר, יבְּרּי, יבְּבּר, יבְּר, יבְּר, יבְּר, יבְּרּי, יבְּרּי, יבְּרּי, יבְּרּיבְּר, יבְּבּרּר, יבְּבּר, יבְּרָּבּר, יבְּבּרּר, יבְּבּר, יבְּבּר, יבְיבּרְר, יבְּבּרּר, יבְּבּרְר, יבְּבּרּר, יבְּבּרְר, יבְּבּרְר, יבְּבּרּר, יבְּבּרְר, יבְּבּרְר, יבְּבּרְרְיבּרְר, יבְּבּרְר, יבְּבְּרּרְרְירְיבְּרְרְיבְּרְירְרְיבְּבּרְרְירְיבְּבְּרְרְירְיבְּבְ

Vowels changed by accession and transposition.

[δ 150. Forms of verbs ending in 7, receiving an accessory pronoun beginning with a consonant, and not having the tone upon it, drop the first vowel of the ground-form, if it be mutable, and restore the second, which had been dropped by declension, and (if it be short) lengthen it.

E. g. אָדָב, plur. פְּזְבֹּר, with suffix אָדָבֿרּנָר; so יְבָּזְבּר, יִנְמְצָאֹרּנָר; יְנָתְצָאֹרְנָר, שָׁיָתְעֹרְּנָר, שְׁיָתְעֹרִּנְר, שְׁיָתְעֹרִּר, שְׁיָתְעֹרִּר, שִׁיִתְעֹרִּר, שִׁיִתְעֹרִּר, שִׁיִתְעֹרִּר, שִׁיִתְעֹרִּר, שִׁיִתְעֹרִּר, שִׁיִתְעֹרִר, שִׁיִתְעַרָּר, שִׁיְתְעִּיתְעַרָּר, שִׁיִתְעֹרִר, שִׁיִּתְעַרָּר, שִׁיִּתְעַרָּר, שִׁיִּתְעַרָּר, שִׁיִּתְעִר, שִׁיִּתְעַרָּר, שִׁיְתְעִּיתְּרָ, שִׁיְתְּעָר, שִׁיְתְּעָר, שִׁיְּתְעִּיתְּעִּיתְּר, שִׁיְתְּעָּיתִּרְיִיר, שִּיְתְּעָּיתִּרְיר, שִּיְתְּעָּיתְּעִירָּיר, שִּיְתְּיִיר, שִּיְתְּיִּיר, שִּיְתְּיִּיר, שִׁיְתְּיִּיר, שִׁיְתְּיִּיר, שִּיְתְּיִיר, שִּיְתִּירָר, שִׁיְתְּיִּיר, שִׁיְתְּיִּיר, שִׁיְתְּיִּיר, שִׁיְּתְּיִּיר, שִׁיְתְּיִּיר, שִׁיְתְּיִּיר, שִׁיְּתְּיר, שִׁיְתְּיִּיר, שִׁיְתִּירָּיר, שִׁיְתְּיִירְירָיר, שִׁיְתְּיר, עִּיִּיר, שִׁיִּתְּיר, עִיִּירְיר, שִׁיְּתְּיר, עִיִּיר, שִּיְּתְּיר, עִיּיר, שִּיְּתְּיר, עִיּיר, שִּיְּתִיר, עִיּיר, שִּיּתְּיר, עִיּיר, שִּיּר, עִיּיר, שִּיּיר, שִּיּיר, עִיּיר, שִּיּר, עִיּיר, שִּיּיר, עִּיּיר, עִּירְייִיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִיּיר, עִּיּיר, עִיּיר, עִּיּיר, עִּיּיר, עִיּיר, עִּיּיר, עִּיר, עִּירְיר, עִּיּיר, עִּיר, עִּיר, עִּיר, עִּירְיר, עִּירְירָייר, עִיּיר, עִּיּיר, עִּיּיר, עִּירָּיר, עִּיּיר, עִּיּיר, עִּיר, עִיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִיּיר, עִּיּיר, עִּייר, עִּיּיר, עִּיּיר, עִיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּייר, עִּיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּייִּיר, עִּייִּיר, עִּייִּיר, עִּיּיר, עִּיּיר, עִּיּיר, עִּייר, עִּייִּיר, עִּייִּיר, עִּייר, עִּייִּיר, עִּייר, עִּייר, ע

§ 151. Transposition is only occasional and euphonic. It belongs not to the rules of language. Instances of it are such as the following, viz. বুণুণু for বুণুণু , কংগুলুই for নংখুনুই , etc.]

Vowels changed by position.

- [§ 152. The prefixes to words, consisting of one letter, vary their vowels, according to the nature of the words to which they are attached. Thus,
 - (a) The article : (for 1 § 162) has, (1) Usually, Pattahh followed

by Daghesh forte; e. g. שַּקְּיָה = שַּקָּיָ בְּהַ . (2) Before the Gutturals אַ, צ and ה, it takes Qamets; as הַּאָרָה, הַאָרָה, שַּאָה, . (3) Before ה and ה, Pattahh long is the more usual vowel; as בְּבָּהַה, דְשָׁהַהְ. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142.a. (5) The Daghesh after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with בְּבָּאָהָ for הַבְּצָבְהָ for הַבְּצָבְהָ for הַבְּצִבְּרָה.

Note. When the article is preceded by the particles, בְּ, בְּ, בְּ, זֹּ, it frequently suffers syncope (§ 108.b), and gives up its vowel to the particles; as בָּשָבֵיִם for בַּהָבִים, פַּהָבִים for בַּהָבִים, פַּהָבִים, פָּהָבִים, פָּהָבִים, etc.

- (c) The conjunction יוֹ is appropriately pointed with a Sheva simple. But; (1) Before Gutturals with a composite Sheva, it takes the corresponding medial vowel; as יַבְּבוֹי (2) Before א which would regularly have a composite Sheva, it sometimes takes a corresponding contracted vowel in which א quiesces; as יַבְּבּיבִּי for יַבְּבּיֹבְי, see § 119. c. 1. (3) Before a tone-syllable it frequently takes Qamets; as יַבְּבּיבִי The usual cases of this nature, are before a Disjunctive accent; before a Conjunctive one, retains Sheva. (4) Before a Sheva vocal either simple or composite, under a letter not a Guttural, and also before ב , ב , בּבִּבְּבִי , וּבְּבִּיבִ, , וּבַּבִּיבִ, , וּבְּבִּיבִּ, , וֹבְּבִיבְּ, וּבַּבִּיבִ, , וֹבְּבִיבְ, וֹבְּבִיבְ, וֹבְּבִיבְ, וֹבְּבִיבְ, וֹבְּבִיבְ, וֹבְבִיבְ, וֹבְבִיבְ, וֹבְבִיבְ, וֹבְבִיבְ, וֹבְבִיבְ, וְבִבִּיבְ, וֹבְבִיבְ, וְבִּבִיבְ, וְבַבִּיבְ, וֹבְבִי, וְבִבְּיבְ, וְבַבִּיבְ, וְבַבִּיבְ, וְבַבִּיבְ, וְבַבִּיבְ, וְבַבִּיבְ, וְבְּבִיבְ, וְבְּבִיבְ, וְבְבִיבְ, וְבִּבְיבְ, וְבְבִיבְ, וְבִּבִיבְ, וְבְּבִיבְ, וְבְבִיבְ, וְבְּבִיבְ, וְבְבִירָ, וְבְבִיּרָ, וְבְּבִיבְ, וְבְּבִיבְּ, וְבְּבִירָ, וְבְבִיבְי, וּבְּבִירָם, וֹבְּבִיבְּ, וְבְּבִירָם, וֹבְיִיבְי, וְבְבִיּים, וּבְּבִיבְים, וּבְּבִיבְים, וּבְּבִיבְּים, וּבְבִיבְים, וּבְבִיבְים, וּבְבִיבְים, וּבְבִיבְים, וּבְבִיבְים, וּבְבִיבְּים, וּבְבִיבְים, וּבְבִיבְּים, וּבְבִיבְים, וּבְבִיבְים, וּבְּבִיבְים, וּבְבִיבְים, וּבְבִיבְים, וּבְבִיבְים, וּבְבִיבִים, וּבְבִיבִּים, וּבְּיִבְים, וּבְּבִיבְים, וּבְּיִבְּים, וּבְּבִיבְים, וּבְּיִים, וּבְּבִיבְים, וּבְּבִיבְים, וּבְּבִיבְים, וּבְּבִיבְים, וּבְּבִיבְים, וּבְּבִיבְים, וּבּיִבְיִים, וּבּבִיים, וּבּבִיים, וּבּבּיִים, וּבּבִיים, וּבּבִיים, וּבּבִיים, וּבְבִיבְים, וּבּבִיבְים, וּבְבִיבְים, וּבּבִיים, וּבְּבִיבְּיִים, וּבּבִייִים, וּב
- (d) The interrogative בּ changes its usual punctuation, (1) Before Sheva simple, it takes Pattahh; as בּ בְּבָּיבָה. (2) Before Gutturals with Qamets, it takes Seghol; as בּ בְּבָּיבָה, is he wise? (3) Before Gutturals without Qamets, Pattahh and sometimes Qamets; בּ בְּבָּיבַה, shall I go? בּ בְּיבָה vos ne? (4) It sometimes imitates the punctuation of the article before a letter with Sheva; e. g. בּ בְּבָּיבַ an tunica? בּ בִּיבָיבַ בּ an bonum erit?

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

& 153. Radical Words. The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are verbs, consist of only three letters usually forming two syllables; as The reigned, YTH the earth. From such triliteral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc. and the different forms of nouns, adjectives, particles, etc. From this general principle of derivation as to nouns, etc. (which was commonly represented by the older grammarians as universal), are to be excepted, perhaps, a few words, which constitute the names of familiar objects; e.g. 28 father, and mother, 77 hand, etc. A few particles and primitive pronouns also are biliteral in their root, and perhaps not derived from any triliteral word.

§ 154. Conformity to the same principles. So extensively, in Hebrew, is the principle of inflection grounded on derivation from a triliteral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from triliteral roots. Thus אַ שָׁ שׁ by inflection becomes אַבְּיִבֶּעִי , as if derived from אַבִּיבִּע ; although אַבָּיבִּע seems to be a primitive.

In like manner, there are a considerable number of words in the Hebrew and its cognate dialects, in which two of the radicals are the same, while the third is quite different, and yet the meaning of all the words remains the same. E. g. The verb signifying to lick, is either אָלָיָם, לָעָים, לַעָּים, ווווי being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as the written Hebrew now extant; since the written language every where presents the triliteral forms, as principally constituting the radical words.

- § 156. Quadriliteral and quinqueliteral roots are very rare in the Hebrew; such as אַבְרָבֶּיב a fruitful field, בּרָבָיב to devour, זְבַאָּב to be quiet. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.
- § 157. The parts of speech in Hebrew are, the article, pronoun, verb (including the participle), noun, adjective, adverb, preposition, conjunction, and interjection; which will be treated of in their order.
- § 158. The proportional number of roots, in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc. are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

- § 159. There are two ways in which case, number, gender, person, tense, &c. may be expsessed in any language. First, by the inflection of the original words or ground-forms; and secondly, by affixing other words or particles, which serve to express relation. The Hebrews, as the sequel will show, made use of both these methods.
- § 160. Composite words, i. e. compound verbs, nouns, etc. which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly composite are found in Hebrew, almost exclusively in proper names; where, however, they frequently occur.
- § 161. The Hebrew also differs from the languages of the west, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong, or on which they depend, so as to form with them but one word.

OF THE ARTICLE.

§ 162. The Hebrew has but one article, viz. \$77, commonly written 77. It corresponds in a good degree, but not universally, with the definite article the in English.

§ 163. In writing, the Lamedh of the article is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a Daghesh forte in that letter, or by some equivalent.

E. g. הַלָּטָר the rain, instead of הָאָדָם; הַלּ בָּיָטָר the man, instead of הָאָדָם; etc., § 107. l. b. § 111. For the various pointing of the

article, see § 152. a.

Note. That the original form of the article was \$\frac{1}{27}\$, seems probable from the form of the Arabic article, \$\frac{1}{27}\$, whose \$\frac{1}{2}\$ is frequently assimilated, in the same manner as the Hebrew. The only difference is, that in Hebrew the assimilation, or some equivalent for it, is universal; in Arabic, it is usual only before the solar letters.

OF PRONOUNS.

§ 164. I. Pronouns personal. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

The following table exhibits the Numinative case, or ground-form, of all the personal pronouns.

| | Singular. | | | Plural. | | |
|------|-----------|----------|-----------|---------|-------------|---------------|
| com. | I, | , אַנר , | אַנכִּר | We, | אַכַּוּחנר, | אַנר בַּדונר. |
| mas. | thou, | תַּתַה, | DW. | ye, | אַתָּם. | |
| fem. | thou, | সূত্ৰ, | אַתּי | ye, | יאַתוּד, | תַּהַנָּה. |
| mas. | he, | , דורא | • | they, | ᆵ, | तक्ति. |
| fem. | she, | יורא, | (hī) הַרא | they, | 35.1. | 77277. |

[§ 165. (a) In pause, the pronouns assume the forms, אָבָּה, פּבָּה, פּבָּה, etc., § 144. (b) The א ווא הוא, הרא הוא הוא, (אָבּה, $\hbar i$), is paragogic, § 125. a. and otiant, § 57. (c) The form בַּבָּב seldom occurs; אָבּוּר, אָבּוּר

Note. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, \S 468.]

§ 166. The oblique cases of personal pronouns, in Hebrew, are represented by fragments of primitive pronouns united with verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these pronominal Suffixes, as appended to the above mentioned classes of words respectively, see for verbs \S 309 seq., for nouns \S 336, for adverbs \S 405, for prepositions \S 408, and for interjections \S 410.

§ 167. II. Pronouns demonstrative. Of these there are but few in the Hebrew, viz.

Masc. אוֹן, fem. אוֹן, com. דּבְּקֹי, this. Com. אוֹן, fem. אוֹן, this. Com. אוֹן, this. ראַן, this. אוֹן, this. אוֹן, this. אוֹן, this.

Note. The usual forms are those in the first line; those in the second, are unusual. For กลัง, the form กัง is sometimes used; once จะกูลุล, Ezek. 36: 35.

§ 168. III. Pronouns relative. The only proper one is yes, who, which, what, of every gender and number.

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the \aleph (\S 108. a), and assimilating the \lnot (\S 107. c); as $\aleph \ni \psi$ instead of $\eth \ni \lnot \psi \aleph$. The ψ (the apocopate form) has various pointing, according to the nature of the word which follows; e. g. ψ , ψ , ψ , as $\boxminus \lnot \psi$ Ecc. 3: 18.

§ 169. The demonstratives, 77, and 37, are occasionally employed as relatives.]

§ 170. IV. Pronouns interrogative. These are two, viz. אים who, and מה, מה) what.

Note. Before a Daghesh euphonic, the form בָּהְהַ is used, as בָּהַהְּבָּן; before a Guttural with Qamets, בָּהָה, as בָּהָה.

OF VERBS.

§ 171. Classification. They are distributed into (a) Primitive, i. e. underived from any other words; e. g. 722 to reign,* 20 to sit, and so of most of the Hebrew verbs. (b) Derivative, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or Kul. (c) Denominative, i. e. those which are formed from nouns, (de nomine); e. g. 728 to live in a tent, from 378 a tent.

Note. These divisions concern the origin of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class b, while very few belong to the class c.

- § 172. Inflection. In respect to inflection, verbs are divided into regular and irregular. Regular verbs are those which are analogous in their inflections, and preserve through all their changes their original triliteral root. Verbs irregular are either pluriliteral, or those which drop or assimilate one or more of their radical letters.
- § 173. Conjugation. (a) The term conjugation, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, and which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.
- (b) In Hebrew grammar, the word conjugation is applied to different forms of the same verb, and corresponds in some degree with the term voice in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew, is to vary the primary meaning of the verb, by uniting with it an accessory signification. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

^{*} Literally, he reigned. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the Praeter which would exactly correspond to the Hebrew root.

§ 174. The Usual Conjugations of the verbs are as follows,

| ACT | IVE. | PASSIVE AND REFLEXIVE. | | |
|--------------|---------|------------------------|---------------|--|
| Name. 1. Kal | Form. | 2. Niphal | נקטל יפקטל | |
| 3. Piel | جيد | 4. Pual | קשל } | |
| 5. Hiphil | הקקטיל | 6. Hophal | הַקְמֵל } | |
| 7. Hithpae | התקשל ו | | Contract | |

[§ 175. Peculiar Conjugations. The conjugations frequent only in certain classes of verbs, are,

(a) 1 Poel בבוס. 2 Poal בובכ 3 Hithpoel . התמולל

These conjugations are found in the class named Ayin doubled (\$\frac{z}{z}\$), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) In verbs Ayin Vav (בוֹּ § 269), forms similar in appearance are common substitutes for the regular Piel, Pual, and Hithpael; viz. I Polel קוֹמֵם 2 Polal קוֹמֵם. 3 Hithpolel הַתְּקוֹמֵם.

. Note. Although the appearance is the same, in the two classes, a and b, yet the mode of formation is very different. E. g. פּוֹבֶב , etc. comes from the root בְּבֶּב , and is formed by inserting i between the two first radicals; while בְּבַב , etc. comes from בּוֹך , and is formed by doubling the last radical. Most of the lexicons and grammars name the class b, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like בְּבַב , בְּבַב , etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. A potiori nomen fit; a good rule in making out artificial denominations of this nature.

§ 176. Unusual Conjugations. Most of these are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

1. Hothpaal or Huthpaal, בְּחָקְהָ, בְּחָקָהָ, both passive forms of Hithpael. Comp. Pual in § 174. They are of very rare occurrence.

(2) Pilel active, and Pulul passive, han, hand, (comp. § 175. b.

Note), occurring only in five or six cases, in regular verbs.

(3) Pilpel active, and Polpal passive, formed out of verbs ສືສ and is, by repeating the first and last radicals; e. g. from ອ້ວລຸ comes ອ້ວລຸລຸ, ອ້ວລຸລຸ; from ອ້ວລ, ອ້ວລຸລຸ and ອ້ວລຸລຸວ. These are equivalent to the forms, from the same verbs, described in § 175. a. b.

(4) A form Tiphel seems to have been in existence; e.g. מְּבֶּהַ from הַּדְבֵּל, from בָּלְּהָ. Once we have a Peoel form; e.g. in בְּצִיבָּה.

Note. Some others are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite

information.

- § 177. PLURILITERAL VERBS, i. e. whose root consists of more than three letters, take the following forms; viz. בַּבְבָּ, זְשֵׁיְבַּ, זְבֵּאְשֵׁ, active; בְּבָבָ, בַּבְיָבֵ, passive.]
- § 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit all the usual ones in § 174. Neither does the active or passive meaning always attach to the forms, under which it is ranged; as will be seen in the sequel. Predominant usage directs the classification of the respective conjugations.
- § 179. The names of all the derived conjugations are borrowed from the various forms of the verb $\exists z \bar{z}$, which the old grammarians used in constructing the paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called $\exists_{\bar{l}z} \ Q\bar{a}l$, or, (as it is usually written,) $K\bar{a}l$, i. e. light; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; $\exists z \bar{z} \bar{z} N\bar{\iota} ph z\bar{a}l$; $\exists z \bar{z} P\bar{\iota} z\bar{\iota} l$, Daghesh forte being excluded by the Guttural; $\exists z \bar{z} P\bar{\iota} z\bar{\iota} l$, Daghesh being excluded; $\exists z \bar{z} \bar{z} \bar{z} l$ $\exists z \bar{z} \bar{z} l$, Daghesh excluded; and so of the unusual conjugations.
- § 180. The third person singular, of the Praeter tense in Kal, is regarded as the root of all verbs; one class (verbs 12) excepted, whose root is the triliteral Infinitive, as $\Rightarrow 72$.
- § 181. (a) Kal is generally active; but it may be either transitive or intransitive.
- (b) The root has three different forms, distinguished by the final vowels, Patthah, Tseri, and Hholem.

E. g. The to visit, The to be old, and The to fear.

Note 1. The form with final Pattahh is generally active, and transitive; but sometimes it is intransitive, as > 12 to be great. The other two forms are usually intransitive, but sometimes otherwise.

Note 2. Some verbs in Kal have a passive meaning; e. g. 72\$, to inhabit and to be inhabited; 72\$ to elevate, and to be elevated.

§ 182. (a) Niphal is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same; e.g. 522, 522.

Note. The real prefix seems to be का; (in Arabic, it is an). In the Infin. this developes itself; e.g. burn = burn, Non being assimilated in the first form, § 107. a. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva (2); but short Hhireq is necessarily substituted for it, § 137, or an equivalent vowel in case the first radical is a Guttural, § 138.

- (b) Significations of Niphal. (1) It is passive of Kal, when Kal is transitive. (2) Passive of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a reflexive form, corresponding to the middle voice of the Greeks; as שׁבָּל watch thyself, אַשׁבּי he asked for himself. These are the usual meanings.
- (4) It also has an intransitive sense, and often expresses passion or affection; as אַבָּהָבֶּי, he was sick, Kal, אַבָּהָ the same; אַבָּהָבָּי to sigh.
 (5) To shew one's self as doing a thing, or as suffering it to be done; e.g. אַבָּבָי to shew one's self honourable, אַבִּי (= צַבְּיַבָּי) to exhibit one's self as smitten, אַבְּיֵבָי to suffer one's self to be entreated. (6) To express reciprocal action; as בַּבְּיִים to contend, viz. with another; בַּבָּבִי to fight, viz. with an enemy;

Note. It is often used in such a connexion, that it must be translated by a corresponding verb baving can, may, must, ought, could, would, should, etc. before it; e.g. Gen. 6: 21. 16: 10. 20: 9, etc.

§ 183. (a) Piel is characterised by its doubling the middle radical; as \$500.

Note. In case the middle radical is a Guttural, and cannot take a Daghesh forte, the preceding vowel is prolonged, as a compensation, (§ 111. § 112); e.g. フュミ, etc.

(b) Significations of Piel. (1) It is causative of Kal; e.g. 75% to perish, 75% to cause to perish. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e.g. אַבָּי to let one live; אַבָּי , to shew or pronounce one to be just; אַבָּי , to pronounce one unclean. (3) It is intensive of Kal; e.g. אַבָּי to ask, אַבָּי to beg; אַבָּי to break, אַבָּי to dash in pieces. (4) It has a privative sense; e.g. אַבָּי to know, אַבִּי to misapprehend; Hiph. שֹבִי to take root, Piel. שֹבִי to root out. (5) It often agrees, in signification, with Kal transitive; seldom has it an intransitive meaning.

§ 184. Pual is simply the passive of Piel, and is characterised by a Daghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable; e.g. ১৯৮, or ১৯৮ qōttāl.

§ 185. (a) Hiphil prefixes He, and inserts Yodh, before the two last radicals; e.g. אַקטיל, Hiph.

(b) Significations of Hiphil. (1) It is causative of Kal; as קרש

to be holy, בּקְדְּיִד to make holy. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e.g. הְשָׁהִית to corrupt, קיבוּ to be quiet, to be white.

Note. Seldom are Piel and Hiphil, of the same verb, both used in a causative sense. When both are employed, it is generally with some shade of difference in their signification; e.g. בַּבְּי to honour, to render powerful.

§ 186. Hophal is characterised by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbuts; e.g. בעלה, or בעלה.

It is usually the passive of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. לוֹכָל he shall be able, from בָּבֶי he shall be able, from בַּבָּי

- § 187. (a) Hithpael prefixes הָה to the Inf. form of Piel; e. g. Inf. Pi. בְּטֵל, Hith. הַהָּבְטָל.
- [(b) The characteristic no undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.
- (1) Before a Sibilant, the n changes places with it; as in the following examples; viz.

In the latter case (x), the n is not only transposed, but changed into its cognate x. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(3) The same usage of assimilation is occasionally extended to some other letters; e. g.

| With 7, | as | ושוֹבוּ | instead of | गञ्जात्त्व | from | ξçπ |
|------------------|----|----------|------------|-------------|------|--------------|
| — ⊃, | as | ಚ್ಚುತ್ತಗ | - | התכפה | | فَوْت |
| — ·, | as | MEER | _ | הַתְנַבֵּא | _ | נָבָא |
| 一つ , | as | צרומם | _ | אָתרוֹנֵים | | (\$110.) רום |
| — ಀ , | as | תשומם | _ | הַחְשׁרֹמֵם | | [ಫ್ಪ್ರೆ] |

- (c) Significations of Hithpael. (1) It is reflexive of Piel; as will to sanctify, willing he sanctified himself. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e.g. billing to show one's self cunning, from bill to be wise; billing to behave one's self proudly, from bill to be great; first or represent one's self as sick, from first to be sick. Also with some slight modifications, as billing to think one's self wise, from bill to be wise; with the make one's self to be sought, i.e. to conceal one's self, from with to seck; first to ask favour for one's self, properly to make one gracious, from first to be gracious. These are the leading significations.
- (3) It is sometimes the passive of Piel; as אָבָּב to number, דְּבְּבָּדְיּ to be numbered. (4) It is also intransitive; as אַבְּבָּב to be angry. (5) It is not unfrequently active and transitive; as הַשְּבַבְּי to keep or observe, viz. laws, statutes, etc.

Unusual Conjugations.

[\S 188. Poel, Poal, and Hithpoel, are merely substitutes for the Daghesh'd conjugations, \S 175. α ; as are also Polel, Polal and Hithpolel, \S 175. b; and likewise Pilel and Pulal, \S 176. 2.

Note. When the regular Piel, Pual, etc. of verbs we and we are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note.

- \S 189. Pilpel and Polpal are only another form for Piel and Pual, \S 176. 3.
- § 190. Hothpaal and Huthpaal agree in meaning with Hithpael, when it is used in a passive sense.

Note. The other unfrequent conjugations have generally an intensive signification. The pluriliteral verbs are few, and of various significations.]

- § 191. The moods and tenses of verbs are very limited in Hebrew. The moods are the Indicative, the Imperative, and the Infinitive; the tenses are the Praeter and Future.
- § 192. The number, person, and gender of verbs, are expressed with unusual fulness and accuracy.
- § 193. The ground forms of all verbs are (1) The Praeter, 3 pers. singular; which is the ground-form of the past tense and the present participle. (2) The Infinitive construct, which is generally regarded as the ground-form of the Future and Imperative.

But in verbs with Future Pattabh, the Infin. construct takes Hholem regularly; which seems to be at variance with this principle; at least, it is an exception (a large one too), to the maxim as just fuld down, see § 212. 2. § 239, respecting the Inf. const. as a ground-form. However, out of Kal, the Inf. may well be taken as the ground-form of the Fut. and Imp. in all the conjugations; and even the participles in Piel, Pual, Hiphil, Hophal, and Hithpuel, are derived from the Inf. form in the same conjugations.

§ 194. The Praeter is declined by adding to the root, (the 3d pers. sing. masc.), fragments of pronouns, in order to designate person and gender; e.g.

Singular. 3 mas. ground-form. 3 fem. שלה by adding הב fragment of N7. 2 mas. كارت بزند D TP. 2 fem. קטות ŋ الآد prob. from obs. אָקּדּי. 1 com. Plural. derivation unknown. בושלה 3 com. 2 mas. קטולתם fragment of . אתם מם קטלמו 2 fem. 119 TON. Tip) קַטַּבְנוּר 1 com.

§ 195. The Inf. construct, (the ground-form of the Fut. and Imp. mood), has like the Practer Kal (§ 181. b), three forms; viz. as לְּטֵלֵב, לִשֵּׁלֵב. The Inf. in the derived conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, it sometimes takes the form of a fem. noun, in regular verbs, § 212.3; and in some irregular ones, the fem. form is almost the only one in use; e.g. in verbs Pe Yodh, etc.

§ 196. The Inf. absolute takes Qamets in the first syllable, and Hholem impure in the last; e.g. פֿוֹלָל.

Note. This form is preserved, even in most of the irregular verbs. In verbs על, however, we have בּוֹף for בּוֹף. Even the derived conjugations preserve, for the most part, the final Hholem impure; e.g. Niph. בּשָבָּה, Piel בּשָבָּ, Hoph. בּשַבָּה. Hiphil has Tseri; as בּשְבָּה or בַּשְבָּה. The variations will be noted, under the respective classes of verbs.

§ 197. The Future tense is declined, by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender or number.

Compare the Practer, § 194, which is declined by the aid of formative suffixes only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

```
Inf. const. במיל ground-form.
                                        for ז for א prob. from אוה, י for ז to begin a word.
3 masc. Full by prefixing
3 fem.
        Hugg
                                  -- n
                                         deriv. uncertain.
       תקטל
                                         from TEN.
2 mas.
                                        pref. fr. אָאַ; suff. from to mark the fem.
       ਾਰੇਸ਼ੁਰੂ by suff. and pref. 📜 — ਸ
2 fem.
1 com. Fund by prefixing
                               — ম from ম .
                             Plural.
3 mas. אַנְטֵלָּה by suff. and pref. ז — י
                                         deriv. of 7 uncertain.
3 fem. אָקטׂלְיָה . . . . זָ הִין – און און from אַקטׂלָיה. פֿר דָ – און אַ פֿר דָ בּיּה בָּיה אָ
ו com. בקשל by prefixing
```

[§ 198. The praeformative affixes to the Fut., would appropriately have a Sheva for their vowel-pointing, (as in Piel, Pual, Hithp. they have), but this receives various modifications, according to the pointing of the letter which follows; see §§ 136—139.

§ 199. In the derived conjugations, (Niphal, Hiphil, Hophal, and Hithpael), the *praeformatives* of the Fut. almost always expel the characteristics of the conjugations, and transfer their vowel points to themselves; e. g.

```
יקטל instead of הקטל from Inf. הקטל
Fut. Niphal
   יקום עו in verbs
                                   וָהַקּוֹם
                                                  הקום
- Hiphil
                   בקטרל
                                  וחקטיל
                                                 הקטיל
__ _ in verbs יקים עו
                                  יהקים
                                                  הקים
                    נקשל
- Hophal
                                   והקטל
                                                  ביקטל
 יוקם כו in verbs
                                  יהוקם
                                                  הוקם
- Hithpael
                   וְתַּקְמֵּלֵ
                                ्रेष्ट्रग्ना
                                                [בינולומק
```

§ 200. The final vowel of the Fut. may be, (like that of the Praeter and Inf.), either Hholem, Pattahh, or Tseri.

E. g. With Hholem, (which is by far the most usual form); as בְּקְטֵּי. With Pattahh, (which is common in intransitive verbs, having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others); as בְּבָּעָל, בְּעָבֵעָה בְּעָבָעָה, ctc. With Tseri; as בְּבָעָר, בִּעָּבָר, בִּעָבָר, ctc. With Tseri; as בְּבָעָר בּעָבָר, בִּעָבָר, ctc.

§ 201. The Imperative follows the same analogy as the Future, taking the same vowels in its final syllable, and for the like reasons. It is declined by means of suffix-fragments, like those in the Praeter and Future.

Note. The Imp. has only the 2d persons; when an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons of the Fut. tense.

§ 202. The Participles, in Kal, are both active and passive; in the other conjugations there is but one form, which follows the conjugation in respect to its meaning.

E. g. Kal, בּוֹבְיּב scribens, בּתוּב scriptum. But in verbs with final Tseri and Hholem, the part present retains the form of the Praeter, as Praet. בְּבָּב, part. בְּבָּב, part. בְּבָּב, part. בְּבָּב, so in verbs בּוֹב, Praet. בְּבָּב, part. בְּבָב, part. בְּבָב, i. e. with final Pattahh prolonged.

Note 1. Intransitive verbs usually have but one form of the participle in Kal, which may have either an active or passive meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Infinitive form of their respective conjugations, by prefixing בּ , and dropping the characteristic הַ where it occurs; e. g. בְּבְּבֶּבְ, בְּבְּבִילְ, בֹּבְבְּבִילְ, בֹּבְבְבִילְ, בֹּבְבִילְ, בֹּבְבִילְ, בֹּבְבִילְ, זוֹ the passive forms, the final Pattahh of the ground-form is prolonged. Any departures from this principle will be noticed, where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms, of the masc. and feminine gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek, (§ 191); but it employs in the room of them, and to a certain extent, peculiar forms of the *Future tense*.

Note. In the Arabic, the usage of the Fut. io this way, is far more defined and general, than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The variations of the Future, for the purpose of expressing an *Optative* or *Conditional* sense, are made.

(a) By paragoge of ה_ and sometimes ה_; e. g. Fut אֲבַבֶּר, with paragoge, אֲבַבֶּרָה, אֲבַבֶּרָה, אֲבַבֶּרָה, אֲבַבְּרָה,

(b) By a kind of apocope; which consists in general, in rendering

shorter the final long vowel; and in some cases, in casting away the final letter and vowel; e.g. בְּבְּיִב, apoc. בְּבָּבְיִ, apoc. בְּבָּבְי, apoc. בְּבָּבְי, apoc. בְּבָּבִי, apoc. בְּבָּבִי,

§ 205. The Paragogic Future is, for the most part, confined to the 1st person, singular and plural. The 2d and

3d persons rarely exhibit it. It is employed,

(a) As an Optative; e. g. האָלָהְוּל me die. (b) To express excitement, urging, assurance, strong determination; as אַנְרָה / must go, let me rise up, אַנְרָה / I am resolved to speak, אַנְרָה let us go, etc. (c) After the particles אָנֵיךְ , it expresses the latter part of conditional sentences; as אַנְרָה, so that I may declare; אָנְרָה, that we may eat. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note. Vav conversive (§ 208) frequently occasions the paragogic form of the verb to be adopted, particularly in the later Hebrew; but not with any speciality of meaning; as 7,3%, and I said; comp.

§ 206. Note 1.

§ 206. The Apocopate Future, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e.g.

This Future is employed (a) To express command, wish, prohibition; e. g. בַּבֶּר, let him destroy; הַבָּבָּר, hide not. (b) After in a conditional sentence; as בַּבָּר, that he may tell. (c) After the particles of negation, בֹּבָּר הִבָּבָר, thou shalt not add; אַל הּוֹתַר, thou shalt not be preferred.

[Note 1. Vav conversive (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning; e. g. 2522, and he divided. Comp. § 205. Note; also § 101. b.

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apocopate Futures, in poetry, and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both para-

gogic and apocopate forms, which give intensity to the

meaning.

E. g. Paragogic; אוֹ שְׁמֶלְרָה, קְּוּם; שְׁמְלֶּה, קְּוּם; שְׁמְלֶּה, מְּוּם; אַנְּהָם, מְּוּם; אַנְהָם, אוֹ פּבָּר, מַבְּבָּר, מוּם; אוֹ פּבּר, מוּם; אוֹ פּבּר, מוּם; אוֹ פּבּר, מוּם; אוֹ בּבְּר, מוּם; אוֹ מְבְּעָן מוּם, מוּם; אוֹ בְּבֶּעְיּ, אָרְאֶבְן מוּם, מוּם בְּבֶּעְיּ, בְּבֶּעְיּ, מְבְּבָּעָן מוּם, מוּם בּבְּר, בּבְּרָאָן אָרָה, מוּם בּבְּרָה, מוּם בּבְרָה, מוּם בּבְּרָה, מוּם בּבְּרָה, מוּם בּבְּרָה, מוּם בּבְּרָה, בּבְּרָה, מוּם בּבּבְּה, בּבְרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְרָה, בּבְרָה, בּבְּרָה, בּבְרָה, בּבְּרָה, בּבְרָה, בּבְרָה, בּבּבְרָה, בּבְרָה, בּבְרָה, בּבְרָה, בּבְרָה, בּבְּרָה, בּבּבּר, בּבּרָה, בּבּבּר, בּבּבּר, בּבּרָה, בּבּבּר, בּבּרָה, בּבּרָה, בּבּרָה, בּבּרָה, בּבּרְה, בּבּבּר, בּבּרְה, בּבּרְה, בּבּבּרָה, בּבּרָה, בּבּבְּה, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּה, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בּבּבּר, בבּבּבּר, בבּבּר, בבּבּבּר, בבּבּר, בבּבּבּר, בבּבּר, בבּבּר, בבּבּר, בבּבּר, בבּבּר, בבּבּר, בבּבּבּר, בבּבּר, בבּבּר, בבּבּר, בבבּבּר, בבּבּר, בבּבּבּר, בבבּבּר, בבּבּבּר, בבבּבּר, בבבּבּר, בבבר, בבבּבּר, בבבר, בבבר, בבב

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Daghesh forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

[Note 1. Vav conversive is often connected with the paragogic 1 pers. Fut., § 205. Note; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; but without giving an Optative or Subjunctive meaning

to them.

Note 2. Vav conversive commonly (not always) makes the Future Milel, and consequently shortens the final vowel if it be long, § 101. b.

Note 3. Var conversive is probably a fragment of the verb and to be. The first letter is dropped, (as it commonly is in Syriac), and the fragment and is united to the Future by assimilating the and, (as in any = areas); so that Furial = Furi and it was [that] he killed, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the participle of the verb of existence.]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter, is merely a conjunction. But it often gives to the Praeter, the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive, prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Praeter, usually throws the tone forward, as יְשֶׁבַרְהִּלֹּי, שָּבֹרָהִיּל ,§ 101. a.

§ 210. General remark on the tenses. The tenses in Hebrew are

real Aorists, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Paradigms of Verbs.

[§ 211. Remarks applicable to the Paradigms in general, i.e. to all the different classes of verbs.

(a) Paragogic letters are often suffixed to some of the

forms; e.g.

- (b) Forms with Quiescents are sometimes defectively written, § 63.

E. g. אָמְרֵר for יְוְכָה for יְוְכָה (comp. § 122. 1); but this usage is rare. Oftener j is written for הן; as זְשְׁבָּה for הוְשְׁבַּה. Sometimes הָב for הוָי, as הַמְיַר for הַּנְּעָבָר, מְשָׁבָּר, for הַנְּעָבָר, as הַמְיַבְי, הַשְּׁבָּר for הַנְּעָבָר.

(c) The prepositions Ξ_1, Ξ_2, Ξ_3 , prefixed to the Inf. of Niphal, sometimes (not always) expel the Ξ_1 characteristic, and stand in its place;

as bugg for buggag; comp. § 199.

(d) Mem praeformative in participles is sometimes (rarely) omitted; as בְּּמִתְקֹנֵים, בְּּתְקֹנֵים, פְּנִקְתִּקְנִים, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON THE PARADIGM.

The student is first of all to commit Paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The Paradigms are, for convenience's ake, thrown together at the end of the Grammar.

[§ 212. Notes and Explanations, in respect to Paradigm I. of the verbs.

^{*} Some of the verbs here treated of are intransitive also; but in general it is otherwise. A potiori nomen fit.

The learner will be careful to note, that the tone is on the ultimate, in all cases where it is not marked with an accent over the penult. Particular care at the outset, will enable him always to accent the verbs rightly, without any trouble.

- Kal. (1) The example agg, exhibits the Fut. with Pattahh, (familiarly called Fut. A); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Ilholem in the Praeter; §181.b.
- (2) The Inf. of בְּבֶב is בֹּבְי ; and so in other cases of the like nature; which seems not to agree with the idea of its being the groundform of such Futures and Imperatives as take Pattahh; § 193. 2.
- (3) Other forms of the Infinitive, besides those in the Paradigm, are, (a) Inf. absolute, בשף (Vav omitted). Inf. construct, בשף (Vav fulcrum only), בשף. It has feminine forms also, though rarely; e.g. like הבשף, הבשף, הבשף, ובשף , like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence, before Maqqeph, it is shortened; as Tup qetöl. Before suffixes it is transposed; see Par. of Inf. with suffixes.

(5) Imperative; בּשׁבְּיְ (Vav fulerum), sometimes as בְּשַבְּיִ . Paragogic; as הּבְּשַבְּ , הּבְּשַבְּ , rarely הַבְּשׁבְ , הּבְּשַבְ . Imp. 2d pers. fem. sing. seldom as בּשְבָּ . 2d pers. masc. plur. seldom as בּשַבְּ ; in pause, sometimes as בּשַבְּ , בּבַּבְּ . The Hholem here is pure, as in the Inf. and Future.

Note 1. The Hholem in the Future is *pure*, whether written without a Vav, or with one; consequently it is shortened, when the accent is thrown off; e.g. before Maqqeph, יוֹבְעָבְיּרָ yiq-tŏl, so before a suffix, בְּבֶּעָבְרָ.

Note 2. Some verbs have both Fut. O and A; e. g. such as אַבָּה, אָבָה, פָּבָר, פָּבָר, פָּבָר, etc. (see Lexicon), without any difference in their meaning. Others have Fut. O and A, with a difference in their signification; e. g. אָבָר, שַבְּה, שַבָּה, אַבָּר, etc. (see Lexicon).

- (6) Participles active. Frequently written בְּעֵבֶּר, with Hholem inpure; very seldom as בְּעִבְּרָ or בְּעֵבֶּר, or בְּעֵבֶּר, With Yodh parag., בְּעֵבֶּר, fem. קְּעָבֶּר (from הַבְּעֵבֶּר). Participles are declined as adjectives, having mass. and fem., as well as sing. and plural; see Parad.
- (7) Participles passive. Sometimes written http: (§ 41), seldom as http: The sense is not uniformly passive, but sometimes active; often so in neuter and intransitive verbs; as is the case also in Syriac.

- § 213. Niphal. (1) The Praeter has no variations from the Paradigm. (2) Inf. abs. ชารุต for ชารุก, Ezek. 14: 3; ที่สุด for ที่วรุก, Ps. 68: 3.
- (3) The final Tseri, in the forms of the Inf. const., Fut. and Imp, is pure, and of course shortened when the accent is thrown off; e.g. אַבְּבֶּבְי, וּחַבְּבְּי, וּחַבּי, more usually have Pattahh, even without a disjunctive accent, or the presence of a Guttural; as מַבְּבְּבָּהָ, Jer. 24: 2; so that as to the forms with Tseri, in the paradigm here, it is somewhat doubtful whether they are the predominant ones.
- (4) Future 1st. pers. sing. often takes Hhireq under the praeformative; e. g. as בְּעָבָא, שִׁרָשָׁ, etc.
- § 214. Piel. (1) Practer sometimes with Seghol, as সমূন; oftener with Pattahh, as সমূন, specially before a Maqqeph, as জননতিয়া. (2) Infinitive; fem. forms rather frequent, as নামুন; with suff., as সমূন্য . (3) Imperative A, as মানুন . (4) Participle sometimes without য়, as মুন্তু for মুন্তুয়, Ecc. 4:2. § 108. a. 3.

Note 1. The final Tseri, throughout Piel, is *pure*; and of course should be shortened, whenever it loses the accent; e. g. \(\frac{1}{2} - \frac{1}{2} - \frac{1}{2} \).

Nun parag. usually retains it; as \(\frac{1}{2} - \frac{1}{2} - \frac{1}{2} - \frac{1}{2} \).

Note 2. Daghesh forte in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva; as autical for autical, § 73. Note 3.

ע פולים (a mere orthographic variation). Once הקבל for הקבל (2) Participle sometimes omits אין; as הקבל for מנים (בעם, etc. § 108. a. 3.

Note. Daghesh is sometimes omitted in writing here, as in Piel; see Note 2 above.

- § 216. Пורווג. (1) Praeter sometimes with Seghol under the המוס מוס מוס יום בין בין instead of הַבְּבְּשְׁבִּיה. Rarely א is put for ה, as אַבְּאַבְּיּה ist pers. sing. for הַבְּאַבְּיִה. (2) Inf. absolute; also written frequently, as בְּבָּבְיּה; very rarely as בְּבָּאַ (א for ה), or בְּבָּעָה. (3) Inf. construct, sometimes as בְּבָּבָּה. With preposition, as בְּבָּבָּה and בִּבְּבָּר, § 103. b. In a few instances, the praeformative has Hhireq; as בּבְּרָבָּר, ike the Praeter.
- (4) Future apocopute, as בְּבֶּבְי, with Tseri pure and mutable; § 206. This of course is shortened, when it loses the accent. (5) Imperative takes the same Tseri, in the 2d pers. sing. masc. and 2d plur. fem.; but in the other forms, and with parag. ה, and with suffix pronouns, it follows the model of the Inf. constr.; as הַבְּבַּבְּהַ, הּהַבְּבָּבָּ.

(6) Participles rarely as בַּקְטָלִים, plur. מַקְטָלִים, fem. הַבְּטָלָים.

Note. See respecting the tone syllable, in this conjugation, § 100. c.

§ 217. Hophal. Some verbs have both forms, i.e. as ইম্নুন and ইম্নুন; some the one exclusively, and some the other. No actual case of the Inf. construct occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the Praeformative, e. g. מְבָּבְּעִינֹת for בַּקְבָּענֹת; so in Hiph. יוֹנֶה for יְנֹנֶה, verb הֹב .

§ 218. Hithpael. (1) The end syllable with Pattahh is frequent here; which, in Pause, of course makes Qamets; as שַקַבְּחָהַ, שֵּקָבְּחָהַ. (2) In the second and first persons, (where the usual vowel between the second and third radical is Pattahh, as in the Paradigm), if the tone is thrown off from this penult syllable, it occasionally takes Hhireq instead of Pattahh; בּחַשְׁקְבְּחָהוֹ, בּהַשְּׁבְּבָּחָהוֹ, בּהַשְּׁבְּבָּחָהוֹן.

(3) Before Maqqeph, the forms with Tseri of course shorten it, as it is pure and mutable; e. g. בַּבְּדְבָּבְּיִה. (4) Nun parag. usually retains and prolongs the Pattahh, when that vowel is used; as בְּבְּבְּבְּרָה. (5) Daghesh forte in the middle radical, is sometimes omitted here, as in Piel and Pual; e. g. בְּבְּבְּרָה, Judg. 20: 15, (for בְּבָּבְּרָה,), the Pattahh being prolonged as a compensation. So בְּבְּבָּרָה (passive form of Hithpael), Num. 1: 47. 2: 33, et al.

REGULAR VERBS INTRANSITIVE.

NOTES ON THE PARADIGMS.

§ 220. The 3d pers. sing. Praeter, is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the Paradigms.

ל 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; as בְּבֶּהְ from בְּבֶּרְ from בְּבֶּרְ from בְּבֶּרְ trom בְּבֶּרְ ; but not always, as שְׁבֶּבְּתְּ shā-khāl-ti from בְּבֶּרְ . As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as בְּבֶּרְ בִּצִּרְ בָּאַר ִיִּגִּבְרְ בַּצִּרְ בַּבְּרְבִּיִּר יִנְּבִּרְ בַּבְּרְבִּיִּר בַּבְּרִירָבִּר.

§ 222. In the same manner, those few verbs, which retain Tseri in the derived forms, shorten it either into Hhireq or Seghol, when the tone is removed; e.g. בָּבֶר דְּלֶבְיָר , בַּבְּרָהֶר .

[Note 1. All the Futures are with Pattahh, unless the Praeter has

two forms, A and E ; as טַּטָטָ and יָשָׁכֵּן, Fut. only יָשְׁכֵּן, as in the Paradigm.

Note 2. In pause, the Tseri of verbs intransitive most frequently makes its appearance; e.g. אָבֶקְי, and so often. In a number of cases, a pause accent makes the Tseri appear, which elsewhere does not appear; as מַבֶּל סִיל סִיל סִיל only in pause.]

Note 3. Out of Kal, the intransitive verbs conform to the model of the transitive ones, and need no separate Paradigms. The whole number of them is very small; and the cases of departure in inflection from Par. I., comparatively very few, even in those which do occur.

Note 4. The verbs called intransitive are, in some cases, transitive. As before, a potiori nomen fit.

VERES WITH GUTTURALS.

§ 223. We have seen, § 179, that the verb > > , (the example for Paradigms in the old grammars), is employed to give technical designations to the various forms of verbs. Accordingly, as > is the first letter in this verb, > the second, and > the third; so verbs with Gutturals may be denominated, > guttural, > guttural, > guttural, whose first, or second, or third radical letter, is a Guttural.

Verbs Pe Guttural.

§ 224. Where other verbs would take a simple Sheva, under the first radical, these more usually have a composite Sheva. This may be called, the smooth enunciation.

E. g. שמל, קומן, במון, אסא, אות, etc.

Note. The Praeformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e.g. Niph. הַּצְּמֵּה , Hiph. הְּצָמֵה , etc.

§ 225. But often the Guttural retains Sheva simple; and then the vowel under the pracformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called the rough enunciation.

E. g. בְּאָדֹר, נְאָבֹר, נְהְּבָּרְ, נֶהְבָּרְ, יִהְבֹּרֹן; instead of נְאָבֹר or נְאָבֹר, נְאָבֹר or בְּאַר, שַבַּעָּן, שֹבַעָּן, Only the verbs הָהָ and הָיָה, make such forms in Pe Guttural as הְדָּרָן and בְּרְיָרָן.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under

the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E.g. בְּעְבְּדרּ, not רְעַבְּדרּ, which would make an impossible syllable, § 42. § 140. So בְּעָבְירּ, not הָאָטִרּר, , not הָאָטָרּר, .

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the Paradigm shews.

Note. In this respect, verbs Pe Resh agree with verbs Pe Guttural § 111; e. g. מָבֶשׁם instead of סְבֶשׁם,

§ 228. Notes on the Paradigm. (a) Kal. (1) Inf. const. receiving prefix-prepositions with a Sheva, causes them to be pointed as the praeformatives in the Future are; e. g. 7252, FONE, also FONE. Inf.

fem., like אַשְׁיָה, הָחָזָקה, הַמְיָבָה, הַמָּיִבָּה.

The Futures with Sheva simple are as בְּבְּבֹּי, having Pattahh in the first syllable when the last is O, and Seghol when the last is A; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I; excepting that where the final Pattahh falls away, the Praeformative may take, and sometimes does take, Pattahh; as בְּבָּבִי, plur. בְּבָּבִי, plur.

(3) Imperative with ম, as স্তমু, গলমু. With ল parag., as লহ্চুমু.

Imp. fem. sing. אַדְוִי , דְשָׁפִּי .

(b) Niphal. The common vowel of the first syllable is of the Segliol class; e.g. קבַבֶּב, or (according to the rough enunciation) בַּבְּבָּב, But in the Inf. absolute, with Hholem final, it is Pattahh (see a. 2. above); as בְּבָבוֹב, הַבְּבָּבְ, very seldom with Pattahh in other cases, yet sometimes so, as הַבְּבָּבְ, Gen. 31: 27. Vav prefixed commonly occasions Pattahh. The increased Part forms also receive it; as בּבְּבָּבָּה, בּבִּבְּבָּבָּה, בּבִּבְּבָּבָּה, In Est. 8: 8, we find בּבַּבָּבָּה, a Part sai generis.

(c) Hiphil. (1) Sometimes with the rough pronunciation, as הַחְסֵיר. Peculiar is הַנְּיָלָה, § 142. e. 1. Vav prefixed changes the composite

Sheva to the A class; e.g. יְהַחֲבֵּיְהָיִהְ, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward. (2) Inf. abs. and constr. are sometimes interchanged in their usage; e.g. הַעָבִיר, Josh. 7: 7, for Inf. absolute הַעָבִיר, Deut. 26: 12, for Inf. const. בַּעָבִיר, (3) Future with rough enunciation, as בַּעָבִיר; and so the Part. as מֵּנִייִן מִּנְיִרָּיִר, מֵּצֵּיִרְ, מַנְּצִּיִּרְ, מֵּנֵּיִרְ, מַנְּבִּירִ, מֵּנִיּרָ, נִּנְיִּרָר. 119. c. 1.

(d) Hophal. With rough pronunciation, тапа; also very rarely,

הבשה, § 142. e. 1; בתהה, Inf. abs. sui generis, Ezek. 16: 4.

Note. The Daghesh'd conjugations, (i. e. Piel, Pual, and Hithpael), are regular, because they can never have a Sheva under their first radical.

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the middle radical, these of course take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having *Hholem* or *Tseri* in them, often (not always) exchange these for *Pattahh*. But the Inf. const. in Kal takes *Hholem*.

E.g. Fut. יְוְצֵק, rarely as רְבְּרֶבֹּק; Piel בָּחָם, נְחָבּ, Hiphil Imp. בַּרְבַּלְ, etc. Verbs Ayin Resh sometimes imitate this.

- § 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel in cases where analogy would require one; in which verbs Ayin Resh imitate them; § 111. § 112.
- [§ 232. Notes on the Paradigm. (a) Kal. (1) Inf. fem. as שַּבְּעָה, also as אָבָבָה, פֿוּבָה, \$ 142. e. 1. (2) Future, anomalous בְּבַבָּה, \$ 142. e. 1.
- (b) Piel. In the Praeter, middle א takes either Tseri or Hhireq long before it; as אָאָ, מֵאָן. Middle ה, long Hhireq, as פַּבּן. Middle ה and א, long Hhireq, and rarely Tseri; as בַּבּר, אַהַר, בָּהַשׁ. Resh demands Tseri; as בַּבָּה.

In the Future, Inf., Imp., and Part., middle & and ש usually require Qamets before them; as בָּרֶה, יִפְאֵר. But ה, ה, א, most commonly

take Pattahh; as יְבַּבֶּר, יְרַחֶם יְבַהָּג, etc.

(c) Pual usually compensates for Daghesh excluded, by a Hholem, as בָּרֶד, יְגֹאֵל; sometimes by Qibbuts impure, as בָּרֶד, רָבָאֵל.

(d) In Hithp., the vowel before the Guttural is varied, just as in

the fut. Piel; see above under b. The accent affects Qamets here, in a peculiar way; e.g. הַחְבָּהְבָּאָדְ, instead of הַהְבָּהְבָּאָדְ, which is explained by § 142. a, and § 144. γ אָבָי בִּיִּבְּאָדְ (§ 187. b. 3.), is an instance of Hithpool.

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel points are like those of the regular verb, Par. I. This appears by Par. VI.

Note. The 2 pers. $\sin g$. fem. takes a furtive Pattahh under the Guttural; e.g. $\eta \chi \chi \psi$ instead of $\eta \chi \chi \psi$, δ 52. 2. If the Pattahh under π here was a proper vowel, the pointing would be $\eta \chi \chi \psi$, i. e. with $\eta Raph \delta$. Punctuation like $\eta \chi \chi \chi \psi$ is very rare.

§ 234. Where the Guttural is preceded by 1, 1 or 1immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute, in the Part. pass. of Kal; in Hiph. throughout, where is usually retained. The Inf. const. in Kal commonly follows the same usage, as zizw; compare, in § 230, a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. always take Pattahh; also the fem. Part. Segholate; as מַלְבָּעוֹ.

§ 236. All the forms with pure final *Tseri*, may retain it, and put a Pattahh *furtive* under the Guttural; or substitute a real Pattahh in their stead; e.g. מַבָּע , or עוֹבָע .

Note 1. The prolonged forms, i. e. such as the lnf. abs., the forms with a Pause-accent, etc. retain Tseri. The apocopate forms take Pattahh.

Note 2. Verbs 55 frequently imitate this class of Guttural verbs.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are either dropped, or assimilated, or become quiescent.

 δ 238. These may be most conveniently distributed, into (a) Those which are irregular $\dot{\Sigma}$, i. e. in their first radical, (δ 223). (b) Those which are irregular $\dot{\Sigma}$, i. e. in their second radical. (c) Those which are irregular $\dot{\Sigma}$, i. e. in their third radical. (d) Those which are irregular $\dot{\Sigma}$ and $\dot{\Sigma}$, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs $\mathring{\mathbb{Z}}$, $\mathring{\mathbb{D}}$, and $\mathring{\mathbb{D}}$, i. e. whose first radical is either \aleph , $\mathring{\mathbb{D}}$, or \mathbb{D} .

Verbs Pe Aleph; Par. VII.

§ 240. In most cases, verbs with \aleph for their first radical, belong to the class Pe Guttural, \aleph being treated as a Guttural. The verbs belonging to the class now in question, are those in which \aleph as first radical is quiescent.

[Note. Of these there are only five, viz. אָבָה, אָבָה, אָבָה, אָבָה, אַבָּה, אַבּּה, אַבּּה, אַבּּה, אַבּּה, אַבּּה, אַבּּה, אַבּּה, אַבּּה, אַבָּה, אַבָּה, אַבּּה, אַבָּה, אַבּּה, אַבָּה, אַבּּה, אַבּה, אַבּבּה, אַבּבּה

§ 241. Notes on the Paradigm. (a) Kal. (1) Future drops א quiescent of the root in the 1st pers. sing., and retains only the א praeformative, which designates the first person; e. g. אבּר אוֹניים, which designates the first person; e. g. אבּר ווא instead of אַבּאֹא, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a Tseri instead of Hholem; as אַבּה (not הַהָּאֹץ); in בּאַבָּא, the Fut. has both forms, e. g. 1st pers. sing. בּאַבּא and בּאַבּא.

Note. Quiescent א here is not unfrequently omitted in writing; as קובי for יאָמָר יאָמָר, etc; see § 63.

(3) Inf. const. from אָבֵיר, הָאָבֶּר, for הַאָּבֶּל, § 119. c. 1. Imp. once

15% for 15%, see § 119. d. 2.

(b) Derived conjugations. (1) Niphal once as מַאָּחָרָ. (2) Piel admits contraction; as מַאַרָּרָ זְּרְשָּׁבֶּרָ זְּרָשְׁבָּרָ זְּרָשְׁבָּרָ זְּרָשְׁבָּרָ ; see § 118. Note 3. (3) Hiphil also admits contraction, in a little different manner; e.g. מַאָּרֶרָ בַּאָבֶּלְ (with accent retracted § 129) instead of בַּיִּרְרָ, וַבְּאָבֵלְ for בָּאָבֶילְ see § 119. c. 1. Fut. once with Hholem, as בָּיִרְרָ, וַבְּאָבֵל , Jer. 40: 8. Imperative, הַאָּבֶּל זְּרָ זְּרָבְּאָבָל , § 119. c. 1. (4) Hophil, אַבְּיִרָּה זְּרְ זְּרָבְּאָבָל , וֹנְבְּלָּרָ, וִנְבְּאָבָל, , like the contractions in § 119. c. 1.]

Verbs Pe Yodh; Par. VIII.

\$ 242. These may be divided into three classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. לְבָׁר בְּלֶּלְ. (2) Those whose first radical is properly Yodh; as בְּבֶּר. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical.

First Class of verbs Pe Yodh; Par. VIII.

- § 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped; the Praeter and Part. are regular.
- (b) In Niph., Hiph., and Hoph., the original 7 appears; but it is quiescent, except in the Inf., Fut., and Imp. Niphal, where it is moveable.
- § 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with final Tseri, and another with final Pattahh.

(a) The forms with final Tseri take Tseri in the first syllable also, and more generally omit the Yodh; as aux, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st pers. sing. Fut. parag. אַרָּבָּהְ (from יְבָּרָ), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri; as בַּרָב, not יֵבֵר . In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) The forms with final Pattahh more usually retain the Yodh in Inf. Imp. and Fut. of Kal, and the Fut. takes Hhireq prolonged in the

first syllable; as יָרָשׁ, וָרָשׁ, See in Par. VIII.

Note. 1. Yodh quiescent is sometimes omitted here, in writing; as יִבְשׁ for יִבְשׁ, Ps. 102: 5, § 63. So יִרָרָארּ

Note 2. The Inf. constr. of the masc. form, is not analogical here. It takes Hholem; as מָנָי, זְבֹּיֵי One would naturally expect Pattahh.

§ 245. The derived conjugations, of both these species of verbs are alike; and are as the model in the Paradigm.

[§ 246. Some verbs take both of the forms above noted;

E.g. יָבֶץ, Imp. בְּבָ and יָבֶץ, Fut. יָבֶץ, also בָּכָן, also בַּכָּר, also בּבָר, also בּבָר. The lexicons mark such.

§ 247. Notes on the Paradigm. Kal. (a) The Inf. of the class Fut. E, has more usually the fem. Segholate ending, as in the Paradigm. With a Guttural, Pattahh of course is used; e.g. מַבְּע (not מַבְּע from בָּיָר, § 113. But sometimes the apoc. masc. form is used; as צַּדַ from בְּדָר, יִשַׁב from בִּיָר, with suffix. בְּע (מְבַּעְ) from בְּדָר, יִשַׂב from בִּיר, יִשַּׁב from בִּיר, suff. state of the usual inf. forms, בְּדֶר not בּרָר.

(b) The Inf. of the class Fut. A is regular; see § 244. b. note. 2.

Feminine forms are as יְבָּלֶּח, from יְבָּלֶּח; from יִרָאָה; from יִרָאָה. A form with Vav fulcrum, is יְשׁוֹן.

(c) Future which has Tseri, is pure, so that it may be shortened; as it is in בַּבָּעָה, בֵּבַע with tone retracted, § 129. With ה parag., as בַּבָּעָה, בַּבַע

Altogether anomalous is יוֵדֶע.

(e) Nifhal. (1) Future sometimes retains the Yodh, instead of exchanging it for the original ז; e.g. בְּבֶּבֶּה, with retracted tone, § 129. It is peculiar, also, that the first pers. sing. here retains Hhireq (like the other persons) in its first syllable, as בַּבֶּבָּה, פָּבָּבֶּה, etc.; not בַּבָּבָּה, etc.; so in most other analogous cases.

(2) Part. plur. const. נהבר (instead of כלבר) from לבקש ; also

with Tseri, instead of יוֹקשׁ, from יָבָשׁ, from יָבָשׁ.

(f) Piel. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesh in the second; e. g.

instead of נַרָבָּה for הַּרָבָּשׁ, פּרָבָּה etc.

(g) Hiphil. (1) Future with retracted tone; as בְּלֹבֶּלָּה. Sometimes the characteristic ה is retained in the Future; as יְהַלְּיָה for יְהַלְּיָה ; so יְהַלְּיָה, from יְהַלָּה, comp. § 199. (2) Imperative sometimes retains its Vav moveable as; הוֹצֵא for הוֹצֵא, Gen. 8: 17. so הוֹצֵא for הוֹצֵא, Ps. 5: 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as

moveable, e.g. הְחָנַדָּע, הַחְנַדָּע, הַחָנַדָּע, הַבְּוַהָה,

Second Class of Verbs Pe Yodh; Par. 1X.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class above described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. יְנֵיר , יְבֵּיך , יְנֵיר , יְנִיר , יְנֵיר , יְנֵיר , יְנֵיר , יְנֵיר , יְנֵיר , יְנֵיר , יְנִיר , יְנֵיר , יְנֵיר , יְנֵיר , יְנִיר , יְיִיִיר , , יְנִיר , י

§ 249. The Future Kal here is sometimes with Pattahh, and sometimes with Tseri; mostly plenê, but sometimes defectivê.

E. g. יוֹשֵר, as in the Paradigm; but also, יוֹבֶר, נְיִישֶר, סָרְיִבֶּר, Of course, this class of verbs agrees with the preceding one, as to the forms in Kal. But no Inf. of any of them actually occurs.

[§ 250. Notes on the Paradigm. HIPHIL, as the Paradigm shews,

may be written either plenê or defectivê. (1) The Fut. sometimes exhibits moveable Yodh, instead of Yodh quiescent; יְיָשִירהּ, Prov. 4:25; אַיְפִירֶם, Hos. 7: 2. Comp. § 247. g. 2. h.

Note. Two Futures are altogether anomalous; e.g. בַּבָּבֶּל, הַנְטִיב ...

The like to this, is יֵבֶדֶנ in Kal Future, § 247. c.

(2) Imperative once, Ps. 5: 9, retains a moveable Yodh in the Qeri; as בִּינִשֶׁר. So the Part., as מֵינְמִינִם, 1 Chron. 12: 2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs, is, that they assimilate their Yodh, in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. בָּבָר, יָבֵר, יָבֵר, דָּבָר, דָבָר, דָבָר, יָבַר, יַבַר, יַבַר

Note 2. Simonis and Eichhorn derive all the peculiar forms of this class of verbs, from roots 52; whose derivatives are of the like forms. The question is one of etymology. It matters not for the student, which way it is decided. I follow the Lexicon of Gesenius, for convenience, sake, rather than from conviction. The fulness of the Paradigm, supersedes the necessity of additional notes.]

Verbs Pc Nun; Par. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever 2 (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is some-

times dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as which is the paragraph of the Inf. commonly has a Segholate form, in cases of aphaeresis, i.e. where the first radical is dropped; as number in the Paradigm. But apocopate forms in these verbs, either of the Inf. or Imp., are not frequent at all. These moods more generally preserve the radical 2, even when the Fut. assimilates it; e.g. Inf., Imp. pp; Fut. pp; Inf., Imp. yp; Fut. yp;]

§ 253. Verbs, whose second radical is a proper Quiescent or a Guttural, exclude the peculiarities of verbs 15.

The reason is, that the Daghesh (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage com-

monly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as בַּבְּיב , not בַּבְּיב , the vowel in the first syllable being prolonged as usual, § 112. The verb בַּבְּיב more usually drops ב in the Fut. of Kal; as בַּבְיב, but also בּבְּיב d person. In other respects, the verbs above named are regular in respect to Nun.

- [§ 254. Notes on the Paradigm. (a) Kal. (1) Inf. const. like nwa, occurs only in six verbs. Once with from www., Ps. 89: 10. The reg. form, as yaz, nwz, ipz, is most frequent. Some verbs have both forms; as ywa and nww. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as inwa.
- (3) Imp. like the Inf. seldom drops the radical בֿיָ, § 252. b. The apoc. forms are like שֹׁבֵּ, שֹבָּ (before Maggeph ־שֹבָּ), זְהַ from נְמָּדְ.
- (b) Niphal. (1) Practer appears like Picl, because it drops the of the root, and inserts a Daghesh, or prolongs the vowel; as אָשָׁבָּ, Piel and Niph. אַשָּׁבִּי, Piel and Niph. אַשָּׁבִּי, Pi. and Niph. אַשָּׁבִּי, אָּבָּוֹרָם, אַבְּאַלָּם, Once with Hholem, as בְּמִלֵּלָם. (2) Inf. abs. sometimes as אָבָרֹלְּ, בִּבּוֹרְם Ps. 68: 3, בְּמִלֹלִם Jer. 32: 4. (3) Part. once as אָבָּבִי, with suffix אָב.
- (c) Hipput very rarely retains the ; as הַּבְּּבֶּל, בּבְּבֶּל. So in Hophal, הַבְּּבְּלָּה. The usual vowel here is short Qibbuts, as in the Paradigm.

Note. The verb אָבָּ imitates הָּבּ in Kal; see Lexicon. The verb בְּבָּ assimilates its final ק also, before suffixes beginning with ה סר ב; as בְּבָּ instead of בְּבָב, בְּבָּב, etc. The Inf. is הַהָּ for הַבָּהָ (§ 107. 2), with suff.

Remark. The great variety of usage, in verbs of this class, shews that the sound of 2 was quite variable, and the letter less prominent and distinct than most of the consonants. The predominant usage in Kal, is regular; in Niph. Hiph. Hophal, irregular. The Daghesh'd conjugations are regular throughout; so that no Paradigm is needed.]

II. CLASS OF IRREGULAR VERBS,

or Verbs irregular y .

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such, whose middle radical either falls out, or becomes quiescent.

Verbs Ayin doubled (22); Par. XII.

§ 256. This class comprises all those, whose second and third radicals are the same letter, and which often drop the second radical in the course of inflection; as 220, Praet. 20, Inf. 20.

These verbs might well be named contracted verbs, (not very unlike the Greek τιμάω, τιμῶ, φιλέω, φιλῶ, etc.); for a great part of their irregularity arises from contraction. But dispute about names would not be important.

§ 257. The principal law of contraction is, that the second radical is dropped, and with it the points of the preceding letter, (whether a proper vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. בְּבָב, בֹבָ, בֹבָ, בֹבָ, בֹבָ, etc. The alterations occasioned in the formative practices etc. by this, will be considered in the sequel.

Note. All the forms which have an impure vowel in them, or a Daghesh forte in the middle radical, are incapable of contraction; e.g. בַּבוֹב, סְבוֹב, סְבוֹב, etc.

§ 258. Any accession to the end of a contracted form, (by declension, or in any other manner), causes the second radical to reappear by a Daghesh forte, but does not restore to the first its original vowel.

E.g. בַּבָּלְתָּר, (מְבְבּר contr. בַסַ , with accession בְּבֵּל sáb-bū (not בְּבָּל, מָבְּל, פָבָּל, פְבָּל, פָבָל, etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghesh in the last radical, and joined on to the preceding vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables, i and with the tone, are inserted before suffixes beginning with a consonant.

In the Praeter î, as מְבֹרֵכָה, יִבְּבֶּׁכָּה, in the Fut. and Imp. בְּרָכָּה, מְּבֶּבְּיַכָּה, הַּחָבֶּבְּיַכָּה, The Arabian, while he writes the words fully regular in these cases, pronounces them like the Hebrew.

§ 260. The Praeformatives of tense and conjugation, in-

stead of the short vowel which they have in regular verbs, usually assume long pure vowels in the contracted forms, § 130.

Hophal only has an *impure* vowel following its characteristic; e.g.

Note. In most cases, the original ground-forms, from which the contracted forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal. Fut. בְּבֶּבְ appears to come from a full Fut. בַּבֶּבְ , (like the Arabic Future), so that when D is thrown, by contraction, into the second syllable, and Pattahh comes to stand in a simple syllable, it of course becomes long, i. e. goes into Qamets, § 130. So in Niph., where we have בַּבַ apparently for בַּבָּב , and in the Fut. בַּבָּר for בַבְּב'; in Hiph., בַבָּר from בַּבָּר, etc. But in some few cases, the contracted forms appear to come from regular original ones; as Fut. בַּבָּר , apparently from בַּבֶּר; so Niph. בַּבָּר as from בַּבָּר; Inf. בַּבָּר, as from בַּבָּר; Inf. בַּבָּר, as from בַּבָּר, etc.

§ 261. A second mode of contraction is, to insert a Daghesh in the first radical (after Praeformatives), to give those Praeformatives the regular short vowel, and then omit doubling the last radical, when the word receives an accession at the end. The epenthetic \(\bar{\gamma}\) and \(\bar{\gamma}\) are also omitted, in this case.

E.g. Kal Fut. בְּבֶּי , etc.; Hiph. רַחֵב (from מְּבֶּה) instead of הַבֶּי (Hoph. בָּבֵּת (from בָּבֶּת) instead of רָבָּת

Note. In Kal Fut this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel usually take the place of the regular Daghesh'd conjugations here; but not always; and sometimes both exist together, either as synonymous, or with shades of difference, §188.§175. a.

§ 263. Verbs "", with the second and third radicals Guttural, lengthen the preceding vowel, in cases where Daghesh forte should be inserted but is excluded by the Guttural, § 112.

E.g. חַשְּׁ, contr. חַשַּׁ, 3d pers. fem. הַשְּׁל, 1st pers. שְׁחוֹתִי . So מָבֶר, 3d fem. מָבָה (מַבָּה (מַבָּה (מַבָּה (מַבָּה (מַבָּה (מַבָּה (מַבָּה מַבָּר), etc.

Remark 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in $\S 100$. f.

Remark 2. The student must not fail to note, that in Kal, verbs 22 often retain the regular form; specially in the Practer, and sometimes in the Infinitive. In most other cases, they generally follow the models in the Paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is 727, Fut. 377 and 7277; so 727, Hiph. 3777.

[§ 264. Notes on the Paradigm. (a) Kal. (1) Praeter of verbs final Hholem, conforms to the law of contraction in § 257; e.g. במלה, 3 plur. אבה; and so אבה, etc. Once, אבתה בילה, Ps. 64:7, or perhaps for אבתה of the second form of contraction, Daghesh being omit-

ted, § 73. Note 3.

(2) Inf. const. sometimes with Pattahh; as אָשַׁ, בְּשַׁ, Inf. fem. רֹשָׁה. The Inf. is, in a considerable number of cases, written with a Vav fulcrum, § 64; e.g. בּוֹר, דּוֹם, בּוֹל So Imp., even with a Daghesh, as אַבָּר דָּבָּר. Rarely is the Inf. as אַבּר, Ecc. 9:1.

In the suffix state, or before Maqqeph, the Inf. having a pure O,

shortens it; as בְּח, יְחָק; בֹּח, ־בֹחָ tom.

(3) Future usually has Hholem pure; but sometimes it appears with Vav fulcrum, § 64; as יְלֵילָה for יָלֵילָה. This Hholem is shortened by losing the tone; as יְלָילָה, Ps. 67: 2, or יְלָּהָה, Is. 27: 11; בַּלֶּכָב.

The Fut. with Pattahh also occurs, which gives a Tseri to the Praeformative; as בַּבֶּל, בַבֶּל , בַבֶּל , בַבֶּל , בַבָּל , tst pers. with Yodh ful-

crum, § 64, from Dan.

The Fut. also has Shureq, in a few cases; as אָרָהיּן, עָרִהּיִּן. So the second kind of contracted Future; as מַּמָה (== בּיּהָהָּן) instead of בֹּהָהָּן, from מְּמָהַם.

4. Imper. also has Pattahh sometimes; as בַּב; with ה parag. as בַּבָּ; with a Resh, as אָרָה. The Imp. O of course shortens this

vowel, when the tone is removed; ਮ੍ਰੇ, ਜ਼ੜ੍ਹੇ.

(b) Niphal. (1) Practer sometimes with Tseri, as בַּבָּ; also with Hholem, as בַּבָּ; ls. 34: 4. The Practorm, has sometimes other vowels besides Qamets; e.g. פּבָּ from בַּבָּד, בַּבָּ from בַּבָּד, בּבַּ from בַּבָּד, הַבַּ from בַּבָּד, הַבַּ from בַּבָּד, where the vowel under z is long, because of the Dag. forte omitted in the second radical; which conforms to the second mode of contraction described above, § 261. Comp. § 260, Note, at the end; also § 111. § 112. According to these forms, we find בַּבַּבָּ (from בַּבַּדְ,), Ezek. 22: 16; בּבָּבָּהָ (from בַּבַּיִר,), Jer. 22: 23.

(2) Inf. abs. with Hholem; as בּוֹבִי, זוֹבִייּ. Inf. const. with Tse-

ri; as ban, ban, § 261. § 112.

(3) Future with Hholem; as בּרֹזי, with Resh ברֹמי 2d pers., זְרָבֹם 3d pers. plur. from בְּבֶם .

(4) Imp. with Hholem; as אַלֹים. (5) Part. with Tseri; as אָנָים.

(c) Hiphil has a pure Tseri throughout, in both of its syllables; which, therefore, is liable to change, as is usual with all pure vowels;

e. g. בסָה Hiph., 2 pers. ភូមិកុក្ក , etc.

(1) It should be noted here, that Hiphil not only takes a Pattahh final, in case it has a Guttural or a Resh in the last syllable, as הַבָּה; and in Pause, as הַבָּה, \$ 145; but also, not unfrequently, without either of these reasons; as בְּבָה, וּבִּבָּה, Part. בְּבָּה.

(2) Praeter, once הַזְלָּם בְּּדְלָּה, § 231. Sui generis is הַזְּבָּהְ for הְּזְבָּה, Prov. 24: 28; unless it may come from הַחָּבָּ, which is more

probable. (3) Future with tone retracted, as 2002, etc.

(d) HOPHAL has no special anomalies except the manner in which

the Praeform. is pointed, בסָבה for בַּבֶּב .]

§ 265. The resemblance between verbs 22 and 12 is great. Hophal is the same in both; and the Praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs 22 exhibit the same appearance as verbs 12.

E. g. Inf. בת בה להר בה להוא (instead of הְּהָבֶּף) from בְּהָרָ, Fut. דְּיִר, יְרִיּץ, פְּרֵר, etc. Hiph. Inf. הְיִרְאָדְ (for הְמִּחְהַ) from בְּאָה, וְיִרְּאָרָ, יְרִיּץ, יְרִיּעְיִם, (for הְמִיְרָהָ, from הַמְשָׁרָ, from הַחָּהָ, It may be doubted, however, whether the root is not in all these cases, § 298. § 299. I conform to the Lexicons, in this arrangement.

[§ 266. PECULIAR Anomaly. Verbs 27, with the first form of contraction (§§ 257—260), sometimes omit the usual Daghesh forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. בְּבְּבֶּה for הַבְּבֹּבְ, הְּבְּבָּה for הַבְּבָּבְ, ווּהָ, ווּהָבָּבְּ, ווּהָבָּבְּ for הַבְּבָּבְּ Niph. בְּבְבָּה for בְּבָּבָּה is. 19:3, Fut. הַבְּבָּה for בְּבָּבָּה Jer. 8: 14. But these anomalies are by no means frequent.]

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have Piel etc. forms only; 20 have Peel etc. forms only; 10 have Pipel etc. forms only; 11 have both Piel etc., and Poel etc.; 2 have Piel etc., with Pilpel etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the regular form in Piel, is as frequent as any other.

Remark 2. The Lexicons are very irregular in designating the conjugations Poel, Poel, etc. The student must accommodate the designation to the actual form. The Ilholem in these conjugations is sometimes omitted in writing, § 63.

Remark. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the second mode of contraction there exhibited, he will meet with but few cases which will trouble him.

Verbs Ayin Vav; Par. XIII.

§ 267. This class comprises all those whose second radical is Vav, and whose root throughout, in Kal, Niphal, Hiphil, and Hophal, becomes monosyllabic.

This species of verbs, also, might justly be called contracted; so that verbs xy may be named the first species of contracts, and verbs by the second.

§ 263. The laws of contraction are substantially the same here, as in verbs in; the principal differences are occasioned merely by the nature of Vav, which is a Quiescent.

(a) The vowel of the contracted form of the verb, is regulated by what would be the last regular vowel, in a full-form of two syllables; it being transferred to the first radical, and taking the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted בְּרָ , contracted בְּרָ בּ בְּאָבּי, the original ז conforming to the heterogeneous vowel (§ 117. 2), i. e. ז becomes א, in order to conform to the Pattahh of the root, which Pattahh then quiesces in the substituted א, and therefore becomes Qamets. So Praeter E and O; e. g. בְּלֵּהָ , contr. בְּלֵּהָ , Vav conforming to the final vowel Tseri (§ 117. 2); בּלָּהָ bā-vōsh, contr. בְּלֵּהָים , the Vav, after conforming to the vowel i. e. after becoming Yodh, having fallen out as superfluous before another Yodh in Hiphil. In Hoph. בַּלָּהָה , there seems to be a transposition of the Vav to the first syllable; as if בַּלְּהָה were put for בַּלָּהָה. But see and comp. Hoph. of verbs בֹּלָּא , צָׁלָּפָּל. Note. § 264. d.

Note. All the forms where Vav takes a Daghesh forte, and also where it is immediately followed by ה as the third radical, are incapable of contraction; e. g. קַּבָּר, פָּבָּר, etc.

(b) The Pracformatives all take long pure vowels, in the contracted forms; the kind of which is determined by the original uncontracted forms, which appear to have differed from the common regular forms; like those in verbs \$\mu_{\mu}\$, § 260. with the Note.

E. g. Kal Fut. יְקְלִּהֹם, as if from בְּקִרִּהּם (comp. the Arabic Fut. בְּקִרֹּהָּם); Part. בְּקְרָ, as if from בְּקָרָה, an old Part. form; Imp. and Inf. בִּקרֹּה , as if from בִּקרָה. So in Niph. בְּקִרֹּה, as if from בִּקרָה, etc.

(c) In like manner as verbs "" (§ 259), these verbs insert i and i with the tone, in the Practer and Future.

before suffixes beginning with a consonant.

E. g. Niph. Praeter, בְּקְיבּוֹיְהָ Hiph. בְּקִּיבּוֹיְהָ Kal Fut. בְּקִיבּוֹיִהְ. So far as the principle extends, it is just the same as in verbs על But in verbs על, it extends only to the Praeter of Niph. and Hiphil for i, and only to the Fut. of Kal for בי, while in verbs על, it extends throughout the four contracted conjugations.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs ""; see § 100. g.

§ 269. Piel, Pual, and Hithpael are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are קָּהְ, עָהָה. Most instances of Piel assume Yodh; as הַבָּב, חָבֶּב, for הַבָּב, etc. In regard to the difference between סֹבֶב in verbs, על, and הַבָּב here, see § 175. b. Note.

Remark 1. The 2d and first persons in Kal Praeter, are peculiar, inasmuch as they take a short vowel in their contraction. So it is, also, in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner in Kal Praet. 3d persons, and in Niphal throughout.

Remark 2. The anomalous vowels, in different tenses and conjugations, may be easily accounted for, on the principles developed in § 117. E. g. in the Fut. The constant of The which we might expect), the vowel conforms to the Vav with the U sound. It might, indeed, take the O sound equally well, (for aught we can see); but its present form distinguishes it more clearly from the Fut. of verbs for the Niph. Praet. The conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiph., the usual vowel is adopted, because it accords well with the Quiescent, which there conforms to the vowel and becomes Yodh, § 117. 2; or, if you please, is omitted because of the characteristic Yodh.

[§ 270. Notes on the Paradigm. (a) Kal. (1) Practer rarely as אָאָם, Hos. 10: 14; Fem. 3d pers. once with n, as שָּבֶּח (like the Chald...

Syr., and Arab.), for הַבְּשָׁ, Ezek. 46: 17. In Mal. 3: 20, בַּהְשָׁבָּ comes from שַּבֶּ = שַנֵבָּ, comp. § 181. b. Very seldom is the 3d person with Pattahh; e.g. בַּ, הַם, as if from נַבַ, הַםָּם.

A verb final Tseri, the Par. exhibits. The final ה of היב, (and of other verbs ending with ה), before a suffix beginning with n, is designated by a Daghesh in the suffix letter, instead of being fully written.

(2) Inf. const. sometimes with Hholem; as מוֹם, פּוֹב, פּוֹב, etc.; the Vay is sometimes omitted, as אֹבֹב etc. § 63.

(3) Fut. sometimes with O; as יְקוֹט, יָהוֹס, יָבוֹשׁ, Defective forms are יָקט, יָקט, etc. Fem. plur. sometimes without the

epenthetic בָּי, as הְשַׁבְּרָה, or הָשֹׁבְרָ, instead of הְשַׁבֶּיהָה.

Fut. apoc. as בּלְּכֵּלְ with Hholem pure and mutable; e. g. בְּלָּכְּלְ väy-yā-qŏm, אַבְּבְעָבְּ tā-shŏbh-nā. It is sometimes written as בְּלָבִי (Vav fulcrum), not unfrequently it appears with Qibbuts, as בּלְבִי With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as בּבַלֵּב, בְּבֶּבֶּי.

(4) Imper. also written as בָּה, הָה, etc. § 63. Parag. as קוֹמָה,

הבש, etc. Imp. apoc., as בים, like the Fut. O pure.

(5) Part. with O, as בּוֹשִים; with E, as לָּבִים, § 202. With א re-

tained, as שַׁמִּים , שַׁאִטִים = שַׁאִטִים .

- (b) Nifial. (1) Practer rarely with Tseri penult, as סינים. Out of the 3d pers. Ilholem is usually exchanged for Shureq, (§ 127. Exc. 1), as being equally homogeneous with the Vav, and somewhat shorter; which is required, because the accent is thrown forward upon the epenth. i. Hholem rarely remains; as בּצוֹהֶבּ.
- (2) Inf. const. rarely with U; as הדרש.
 (3) Part. also has rarely U; as בַּנְכִים for בַּנְכִים בּנְכִים.

Peculiar is תַרֶּע, and הַפֶּר, as if from roots על; see Lexicon. Once הַרֶּע, from מָל, like verbs על in the second form of

of contraction, § 261. The praeform. ה, (in the derivates of מוס and takes Pattahh instead of a comp. Sheva; e.g. הַּצִּרוֹת, הַבָּירוֹת,

יהָירוֹהָי.

(2) Inf. fem. once הַבְּבֶּיב, apoc. form of masc. הַבִּיבּה. Inf. abs. once; בְּבִיבּהְ because of the Guttural. (3) Fut. בְּבִיבּה; comp. forms in § 261, which this imitates. In the plur. fem. בְּבִיבָּהְ, instead of הַבְּבִיבְּהָ, because a mixed syllable with Yodh and Hhireq long cannot, by usage, be penultimate, even if an accent supports it. Fut. apoc. shortens the Tseri, whenever it loses the tone; e. g. בַבְּבָּבָ, בְבָּבָּבָּ. With a Guttural or Resh; as בַבְבָּבָּר.

(4) Imper. once with Tseri; as הַשֵּׁיב, 2 K. 8:6. (5) Part. rarely as צע ; see § 261.

(d) Hophal is sometimes written with Qibbuts vicarious; as אַרְבָּיִת,

חַפַּת, instead of יוּמָתוּי, חַפַּיה, § 41.

- (c) Polel, Polal, and Hithpolel are declined, in all respects, like Poel etc. in verbs 52, i. e. like Piel, Pual etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only four verbs.
- (f) Hithpolel, like Hithp. in reg. verbs § 218, often takes Pattahh in the final syllable; which in pause becomes Qamets, as הַּהְבּוֹבֶּן. Once the בי of the Praeform. is omitted in the Part., as בְּהַבְּוֹבֶן for בַּיבִּיבֶּן, Ps. 139: 21.

(g) Pilpel etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in 222; and Hithpalpal only in 223.

§ 271. General remarks on verbs iv. (a) The great similarity of them to verbs vv is very manifest, from § 268. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. 1. It might indeed be doubted, whether more or less of these forms, so much like vv, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

(b) The number of verbs יני is about 141. Of these, 13 are הם, and incapable of contraction, § 268. a. Note; 6 resist contraction, viz. אָנַת, הְנַת, הְנַת, בְּנַע, הְנַת, בְּנַת, הְנַת, בְּנַת, הְנַת, בְּנַת, בְּנַת, בְּנַת, בִּנַת, בַּנַת, בּנַת, בַּנַת, בַּנַת, בּנַת, בַּנַת, בּנַת, בּנַת, בּנַת, בַּנַת, בַּבַּת, בַּנַת, בַּ

only have the conj. Piel.]

Verbs Ayin Yodh.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

273. Out of Kal, verbs יד' in all respects are like those "ג".

[§ 274. Notes on the Paradigm. Kal. (1) Practer has Yodh only in three verbs, viz. דָיב , בִין; and where this is retained, the epenth. i is inserted before the formative suffixes, beginning with a consonant; as the Par. shews. All the other cases of the Practer, conform to that of verbs יש.

(2) Future in all respects resembles Hipbil, in regard to form. So the apoc. form also; e. g. בַּלָבָן, בְּלֵבֶן (3) Part.

in one case is regular, viz. אוֹנֵב , from אַנְבָּ .

Note. Very few verbs are exclusively 'v; most being also 'v' in Kal. The older grammarians and lexicographers admitted no class 'v', but ranked such forms as under Hiphil, with an aphacresis of the I. But as this is without other example, and as the kindred languages exhibit verbs 'v', this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

 \S 275. This comprehends those, whose third radical becomes quiescent, or disappears.

Verbs Lamedh Aleph.

§ 276. Aleph, at the end of words, is usually quiescent, § 119. b. Throughout verbs x; Aleph is quiescent or otiant, when it ends a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the Praeter of all the derived conjugations, before formative suffixes beginning with a consonant, & quiesces in Tseri.
(b) In the Fut. and Imp. of all the conjugations, before a sufformative consonant, & quiesces in Seghol. (c) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. הַאָּאָהָה, הַּגְּאָאָהָה, פּנּכ. In Kal, the Fut. אַבְּאָאָה, with Pattahh (Aleph affects the Fut. like a Guttural § 235), becomes אָבָּיִי; in Niph. we have אַבְּאָיָ instead of אַבָּיִי; Pual, אַבָּיַ instead of אַבָּיִי, etc. § 115.

Note. But the vowels, made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and Qamets etc. (made by quiescence) fall away, like any

mutable pure vowels; e.g. אַבֶּאָ, fem. אָבֶאָ; Fut. בְּיִבֶּאָ, 2d fem. הָבְּאָבָּ, etc. See § 127. Exc. 4. So Piel הָבָּאָ, fem. הָבָאָר, etc.

[§ 278. Notes on the Paradigm. (a) Kal. (1) Praeter of verbs final Tseri, usually retain it here; as יְרֵאתָם, בְּרֵאתָם, etc. The 3d pers. sing. fem. sometimes takes n (like the Aramaean); as אָרָאת, Is. 7: 14. Sometimes these verbs are written defective; as יְּבָאָתִר for בָּאָתִר, § 63.

(2) Inf. fem., as הְּנְאָה , מְּנְאָה , also with ה, as הָבָּאָה ; בְּכֹּאִה (with יוֹ fulcrum merely) בְּרֹאֵה ; see § 119. c. 3. Inf. masc.

sometimes as שׁמוֹם = הַטוֹה, § 63.

(3) Imp. יְרְאֵּרְ יִרְאָרְ יִרְאָרִי, see § 118. In plur. fem., קּרְאֶּרָ , apoc. for אָרְיָהָ ; קּרֶאִּיָה for אָאָרָה, from יָּאָאָ, is sui generis, Cant. 3: 11. Qaere, is not the root אָאָרָר.

(4) Part. fem. מֹצֵאָת for יוֹצָה for יוֹצָה, § 119. c. 3.

With suff. This for This, § 118.

- (b) Niphal. (1) Praeter fem. יְּבְּבֶּׁהָ ; see under a. 1. above. Forms defective, בְּבָּבֶּה for בִּיבְבָּה . (2) Inf. abs. בִּבְּרָה . (3) Part. sometimes as יִנְּבָּאָר ; seemingly from יִנְּבָּאַר .
 - (c) Piel. Inf. sometimes as מָלְמִׁתֹּח, מַלְּמִּתֹּח; comp. a. 2. above.
- (d) Hiphil. Praeter defective, as הֶּהֶטִיא = יָהֶהֶטִיא; Inf. also הָהֶטִי, Jer. 32: 35.

§ 279. Interchange of forms between verbs & and ab. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which developes itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs & imitate verbs

| (1) As to vowels. | | | | (2) As to consonants. | | | |
|-------------------|-----------------|------------|-------------|----------------------------|-------|-------------------|--|
| Kal | for בַּלָּאִתִי | בֿבָּאתִי | Kal. Imp. | רַפָּה. | for | בפֿא | |
| Part. | NY for | ಜಜ್ಞೆಣ | | נָסָה: | for | 853 | |
| PIEL | nol erein | בּולֵמ | Fut. | הָרָבֶּינָה הַרְבֶּינָה | for : | תַרְבָּאנָ | |
| | for רבאתר | רפֿאַתי | Nipii. | त्तव्त | for | בַּהַבָּא | |
| Fut. | for רָבָּבֶּיא | רַבְּבֵוֹא | | ذقرثة | | | |
| | for מלאות | | Inf. const. | הַרָפָה | for | בינפא | |
| Нітн. | ningan for | בינוניבא | PIEL, | רַמַּמֶּה | for | נַבַּובָ <i>א</i> | |
| | | | . 77 | | | | |

(3) As to both vowels and consonants. Kal. אַבְאָרָה for בָּבְאֶּרָה, see § 118. Part. act. בְּבָאֶרָה for בְּבָאָר, § 118. בְּבָאֶרָה, for בְּבָאֶרָה, § 118. Part. act. בְּבָאֶרָה, § 118. Part. act. בָּבּאָרָה, § 118. Part. בְּבּאָרָה, Ps. 32: 1.

ווים (נְעַמִּינוּ for נְעָמֵאוּ for נְרָפָּאָה for נְעָמֵאוּנוּ for נְעָמָאוּנוּ for נְעָמָאוּנוּ for נְעָמָאוּ

٦κΣτρς, δ118.

Piel. יְרַפּאר for יְרַפּאר, § 118.

Hirn. אָמְצִיאָה for אָימָצִאָהְיֹה. Part. מַּקְנִיא for מַּקְנִיא אַנְיּה. Part. מַקְנִיא for מַּקְנִיא אַנִיה מַנְיִּהְ בַּיֹּתְה מַנְיִּהְ for מַבְּנָהָה for מַבְּנָהָה for מַבְּנָהָה.

Compare with these resemblances to verbs \vec{n} ; the similarities of those verbs to 85, in § 290. See on the general principle of such interchanges, § 122.]

Verbs Lamedh He.

§ 280. These comprise verbs originally with a final Yodh, or a final Vav; both of which coming at the end of a word, after a heterogeneous vowel (Pattahh), conform to the vowel, i. c. become 77, and quiesce in it, § 117. 2.

Note. Verbs originally ביל are few; e. g. as מְּבֶּשׁ for וֹבֶשֶׁ, 1st pers. Praet. אינ שׁיִּבְּשׁי most verbs בּל , are originally בּל . Only the derivate forms develope the original root; e.g. בָּלְּבָּה from מְבָּצוֹ = בָּבֶּר . Verbs with ה Mappiq, are verbs which originally have a final ה, and belong to the class of ב Guturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are (1) Pract. 3d pers. fem., where the final radical is exchanged for n; as ਜਨ੍ਹੇੜ, ਜਨ੍ਹੇੜ, etc. (2) Part. pass.; as ਜਨ੍ਹੇੜ gā-lūy, where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) The Practer, 3d masc. sing. in all the conjugations, requires 77 quiescent in Qamets. See Paradigm.

(b) The other forms without accession at the end, take \overline{n}_{-} throughout; excepting the Imp. 2 masc. sing., which has \overline{n}_{-} , and the Inf. abs. which has \overline{n}_{-} .

(c) Before sufformatives, beginning with a consonant, (1) The Practer of Kal has -. (2) The Practer of all the derived conjugations, has -. (3) The Fut. and Imp. throughout have -. See Paradigm.

(d) Before sufformatives beginning with a vowel, the

Quiescent falls away.

E. g. פּבְּק instead of בְּבֶּה , רְבֶּבְּ for רְבָּבְּ , etc. § 118. But a pause-accent restores the Quiescent, and prolongs the original vowel which preceded it; e. g. בְּבָּבְר instead of בּבָּבְר, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in \S 118 with the Note.

[§ 283. Notes on the Paradigm. (a) Kal. (1) Praeter sometimes has the Chaldee form, as אַשָּׁבֶּי for אַשְּׁבֶּי, comp. § 278. a. 1. With Vav moveable, once, אָבָּיִבְּיִּלְּיִי, Job 3: 26. Forms written defective are rather unusual; as בְּלֵבְיִרִּר for בַּבְּרָבִּיר.

(2) Inf. abs. sometimes drops the ה, and takes the form לְּבֶּלְּהָ, etc. Twice it even takes ה; as מְשׁהָּלָּה, etc. Twice it even takes ה; as מְשׁהָּלָּה, ווּשְׁהָּ, וּשִׁהָּ, וּשְׁהָּ, Fem. form בְּאָרָה, retaining the Vav, Ezek. 28: 17. Once הַהָּה, in Ezek. 21: 15.

Note. The usual *Inf. constr.*, as 120, is a fem. Segholate form, and is merely a contraction of 120; see § 120. c. Comp. fem. Infinitives, § 212. 3.

- (3) Future. (מ) הְּדְבֶּה, תְּבְּה, (instead of תְּבָּה, תִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, (instead of מְּבָּה, תִּבְּה, תִּבְּה, תִּבְּה, (מִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, מוֹנְיִם, (instead of מִבְּה, תִּבְּה, תִּבְּה, מִבְּה, תִּבְּה, מִבְּה, תִּבְּה, תִבְּה, תִּבְּה, תִבְּה, תִּבְּה, תִבְּה, תִבְּה, תִּבְּה, תִבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תִבְּה, תִּבְּה, תִּבְּה, תִבְּה, תִבְּה, תִבְּה, תִּבְּה, תִבְּה, תִּבְּה, תִבְּה, תִּבְּה, תִבְּה, תִבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תִּבְּה, תְבְּה, תִּבְּה, תִּבְּה,
- (β) The Yodh quiescent of the root, is sometimes omitted before suffixes as בְּעַשֶּׁבְּהַ for בְּעַשֶּׁרְכָה; and sometimes it becomes otiant, by reason of a Dag. euphonic, as בְּרָבֶּאֹרְכָה; and even falls out here also, as בַּעַבֶּבָּה.
- (γ) The Apocopate Future is common to all the conjugations of this verb. It is formed by dropping the final π with the preceding vowel. It then appears (1) Usually with a furtive vowel under the first radical.
 (2) Without one. E. g.
 - (1) Forms with a furtive vowel. (2) Forms without a furtive vowel.

Note 1. The Segholate forms in verbs differ, in one respect, from those of nouns, etc.; inasmuch as verbs take Hhireq medial for a penultimate vowel; whereas nouns etc. allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, a, e, and h, have Hhireq medial for a penult vowel.

Note 2. In the apoc. forms of the 2d and 1st persons, sing. and plural, the Hhireq is prolonged into Tseri, so b, c, d; not $b = \frac{1}{2} \frac{$

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in e and f, δ 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in g; but Ξ and Ξ may take Hhireq, as in h.

Note 4. The nude apoc. forms in No 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In form they resemble such nouns as The learner will observe, that the Ilhireq under the Praeform is occasionally prolonged, and becomes Tseri; e.g. in i. In l, the Pattahh in The yiehld, is only furtive, as the Dag. lene in 7 shews.

Note 5. In the forms under j, k, the Segholate shape accommodates itself to the words which have a final Yodh; e. g. יְהֵי instead of יְהִי, etc. See the ground of this, in § 120. b. So also יְהֵי (writ-

ten once אַזְהָדְ § 125. a), from הַזָּהָ.

Note 5. All the apoc. forms of the Future more usually have a conversive before them; but some occur without it; and 7 does not always occasion apocope, e. g. 1992 2 K. 1: 10. 1992 2 K. 6: 23.

Remark. The student will observe, that none of the Segholates in Kal, have the common form of two Seghols, as 152. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol, wherever the nature of the word permits.

(4) Imp. For the forms בָּלָרָ, בְּלֵּרָ, instead of בְּלָרָ, בְּלֶּרָ, see § 118.

Notes 1. 2. 3.

- (5) The act. Part. fem. is הֹבְיֹב (for בְּיִבְּהָ \$ 118). Sometimes it assumes the form הִּבְּיִב , as if from הִבְּיִב , of the form הִּבְּיב, \$ 212. 6.
- (6) The pass. Part. rarely as שְשׁרָּ for בָּפרּרְ for בָּפרּרְ for בָּפרּרְ for בָּפרּרְ for בָּפרּרִי for בָּפרּרִי for בְּפרּרִי בְּשׁרִּים וּלִּים for בְּשׁרִּים for בְּשׁרִּים for בַּפרּרִים for בְּשׁרִּים for בַּפרּרִים for בַברּרִים for בּפרּרִים for בּבּרּרִים for בּבּרְים for בּבּרְים for בּבּרְים for בּבּרּרִים for בּבּרּרים for בּבּרּרִים for בּבּרּרים for בּברּרְים for בּבּרּרים for בּבּרְרִים for בּבּרְרְים for בּבּרְרְים for בּבּרְרִים for בּבּרְרִים for בּבּרְרִים for בּבּרְרְים for בּבּרְ
- § 284. In all the forms where Yodh radical is dropped, it is occasionally restored, either by a Pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147, for pause-accent. With מַבְּיָר, זְ בְּיִרּן and יִרְבָּירּן Emphasis, בְּיָרָה Ps. 57: 2. Imp. אָבֶירָ, Is. 21: 12. With ה parag., also, Fut. בְּיֵרָה , Is. 21: 12.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs have, in the real groundform, a final Pattahh, since the restored vowel goes into Qamets; § 146.

§ 285. Niphal. (1) Practer sometimes with Hhireq before ז; as הַּבְּינִה from נְּטָה from נָּטָה. In pause, נְטָה from נָּטָה.

(2) Inf. abs. rarely as בְּבְּלִית. Inf. const. very rarely, as הַרָאָה,

Judg. 13:21.

(3) The fut. apoc. here, merely drops the final π with the preceding vowel.

§ 286. Piel. (1) Praeter sometimes with Hhireq before ; הַבְּיבָּוּ (2) The apoc. forms in this Conj., not only drop their final ה with its vowel, but also the Daghesh forte from the middle radical, (see Par.), because this letter now becomes a final one; § 72. The preceding vowel is sometimes prolonged, as בַּיְהָבוּ בּיִבָּהַ בַּיִבָּי.

(3) With Yodh restored; Imp. אָבָּק (for אַבָּק , § 73. Note 3). Fut.

with Suff. הַּדְבָּּגְרֹרְכִר.

אָבּיִתִר (1) Praeter sometimes with Hhireq; as הְּבְּיִתִר , הַגְּבִּיתִר. Sing. fem. 3d pers. sometimes as הַּבְּבָּי, comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הַּבְּבָּה, הָּבְּבָּה. Also as the Chaldee, הַּהַבְּיִר for הַבְּבָּה; comp. § 283. 3. a.

(2) Inf. abs. once as הַרְבָּה. Inf. const. once, הקצוֹת for הַקְּצוֹת, Lev. 14: 43. (3) Fut. once, 3d pers. plur. הַּנְכָּרוּ him-sīv, like the

Chaldee רְמִין, etc. Once מָמָחָה for הַמָּחָה, Jer. 18: 23.

(2) With nude apocope; as הַנָּהָ , יַרָהָ , יַרָהָ, etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as בְּבֶה, הְּבֶּה, instead of הַבֶּרָה, פּרָב, etc. With a Guttural, as בְּבָה for הַצֵּיִה, etc.

- § 289. Peculiar anomalies. Such are the endings in (··), in Inf. Fut. and Imp.; e.g. Inf. Kal, אוֹם נוֹם to be; Piel, אוֹם סף סף סף היותר וויים וויים וויים לוויים. Kal Fut. אוֹם הַאָּה. Piel, אוֹם בּיִּם וּשׁרָּה. In Syr. and Chaldee, the Fut. ends in אַבְּ מִי בֹּ, in these verbs.
- \S 290. Imitations of verbs אל; comp. \S 279. (a) Imitation in respect to the consonants; e.g. אָבֶאָרָר for בְּבִירָּר \S , אַבֶּעָּר, אַבֶּעָּר, So אָבֶּעָּר, for הַּבָּעָּר, הַבְּבֶּעָּר, הַבָּעָּר, הַבָּעָּר, הַבָּעָּר, הַבָּעָּר, הַבָּעָּר, הַבָּעָּר, Ecc. 8: 1. (b) As to vowels; e.g. הַבְּבָּף, for הַבְּעָּר, for הַבְּעָּר, for הַבְּעָּר, for הַבְּעָּר, for הַבְּעָּר, for הַבְּעָּר, for הַבְּעָר, for הַבְּבָּער, for הַבְּבָּבְּער, for הַבְּבָּבְּבָּער, for הַבְּבָּבְּבָּבְּבָּבְּער, for הַבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְבָּבְּבָּבְּבָּבְבָּבָּבְבָּבְּבָּבְבָּבְבָּבְבָּבְבָּבְבָּבָּבְבָּבְבָּבְבָּבְבָּבְבָּבְבָּבְבָּבְבָּבְבָּבְב
- § 291. General remark on the usage described in § 279, § 290. The number of these anomalies will be increased or diminished very much, according to the principles assumed by the Lexicographer. If he constitute roots both in \$\frac{1}{2}\$ and in \$\frac{1}{12}\$, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots, and thus diminishes the anomalies.

§ 292. Pilel appears only twice, viz. in קַּאָבָ, (contract. בָּאָבָ, (119. c. 1), from קַּטְבְּיֵל Part. const. plur., from הַּהָּטָ, Pilel הַּזְהַטַ.

Hithpalel appears only in הקש, Hith. הְּחָהַפְּשָׁה, Fut. apoc. יְּהַיְּהַיִּה instead of הַחְּבֶּשְׁהְ, § 120. b. Inf. with ה parag. בְּיִבְּהַבְּיִהְ, § 120. b. Inf. with ה parag. בּיִבְּהַבְּיִּהְ, § 120. b.

Verbs Lamedh Tav.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ה, the m final of the root is inserted by a Dag. forte in the suffix letter; e.g. בַּבָּהָד, בָּבַהָּ, etc. So also, הֹב he died, בְּבֹה, etc.

Verbs doubly anomalous.

§ 294. These are such as have two radicals, (usually the first and third), which may be dropped, or assimilated, or may become quiescent; as אַבָּר, אַבָּר, אַבָּר, אַבָּר, אַבָּר, אַבָּר, אַבָּר, אַבָּר, פֿנָכּ.

Note. Very few cases occur, like NIZ, where two irregular letters come together. Two cases only occur of verbs irregular z and z; e. g. IIZ, and IZ; for which see Lexicon. The verbs III and III, are regular as to the Nun, δ 253.

§ 295. In regard to the first radical, these verbs exhibit all the various phases of verbs irregular \dot{z} ; and in regard to the third radical all the phases of verbs irregular \dot{z} ; see Par. XVII seq.

§ 296. The following examples, and notes on the Paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs No and Th.

הבָאַ, Hiph, fut. apoc. בּאָבֹּן 1 Sam. 14: 24 for הַבְּאַבּן.

ក្នុស, Imp. រុខស្គ Ex. 16: 23, by Syriasm for រុខស្គ (§ 119. d. 2); Fut. with suff. រុកខ្ញុំក្នុ 1 Sam. 28: 24, for រុកខ្ពស់ក្នុ .

אַתָּה , Praet., in pause אַמְהָא Jer. 3: 22; Imp. in pause, אַתָּה for מַּתָּה (§ 119. d. 2. § 147); Fut., אַחָב Deut. 33: 21, for הַּמָּב, the first א being dropped, and final א put for ה, § 290; וַבְּאָהָה Is. 41: 25, for הַּתָּב. Hiph. Imp. in pause, הַּתָּה for הַתְּאָבָר.

(b) Verbs 5 and \$5.

ΝΣ, Inf. fem. האצ for האצ , § 119. c. 1. Imp. ΝΣ , § 243. a.

(c) Verbs בו and הלה, Par. XVII.

קְּדֶה, not found in Kal; Piel. Fut. רָבָה Iam. 3: 53, for יַּבְּה Hiph. Fut. with ה retained, יְהוֹהָה Neh. 11: 17; first person with suffix אוֹרְהְּ, Ps. 35: 18, and in pause אוֹרָה, Ps. 30: 13.

דָבָּה, Fut. 1st pers. plur. with suff., בְּיָבָּם, Ps. 74: 8.

רָפָּה, Fut. apoc. וְיִּרְּף, Ezek. 31: 7; Popaal, יָפָּרָה, Ps. 45: 3. יָרָה, Fut. 1 pers. with suff., יְרָה, Num. 21: 30. Hiph. Fut. with

soff., בְּרָם, 2 K. 17: 27; קּוֹרָה, Ps. 45: 8 etc.

(d) Verbs 15 and 5, Par. XVIII.

The Paradigm exhibits in Kal and Niphal the forms of אַשֶּׁ; in Hiphil those of אַשֶּׁ; because the former does not occur in Hiphil.

Infinitive construct, שַּאָה for הַשְּׁה (§ 119. c. 1). Fut., הַּשְּׁה, Ruth 1: 14, without Aleph. Hiph. Fut., בַשֶּׁר, Ps. 55: 16, Kethib for נְשֶׁר.

(c) Verbs 15 and 75, Par. XIX.

The three verbs אָנָי, אָנָהְ, אָנְיּהְ, are all of this form. Kal. Fut. apoc. with Vav, בְּיֵה and בְּיֵהֵי, 2 K. 9:33. Niphal אָנָהְי, Praet. 3 pers. plur. in pause, אָנָהְי, Num. 24:6; Fut. 3 pers., הַבָּיִר, Zech. 1:16; 3 pers. plur. בְּיֵהְי, Jer. 6:4; from בְּיָה, Praet. בְּיִה, 2 Sam. 11: 15; אָנָהְי, Job 30:8, with א for הַ, § 290, or perhaps the root is בַּבָּאר.

Hiph. Fut. with suff., as inc., 2 Sam. 14: 6; inc., Job 36: 18 etc. Fut. apoc. with Vav. inc., inc. The Imp. also suffers apocope, and takes the forms inc., inc., which are of frequent occurrence.

Note. The verbs 873 and 877, are used only in Iliphil; where

they are declined like NIE.

Relation of irregular verbs to each other.

§ 298. In the irregular verbs, in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral ፲٦, have been formed ፲፱፻, ፲፻፻, ፲፻፻, ፲፻፻, 레፱፻, all of the same meaning. So also ፲፱፻ and ፲፱፻, ፲፻፻, ፲፻፻, ፲፻፻, and ፲፱፻; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases, that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from 127, ivit, is derived the Pract. and Part.;

while its equivalent, אָבֶי, furnishes the Inf., Fut., and Imp. So אָבֶי, as usual in Kal; but Pual אָבָי, and Hith. אַבְּיִבָּיה, come from אָבָי.

Compare, in Latin, fero, tuli, latum; Greek, φέρω, οἴσω, ἤεεγκα. It were to be wished that lexicographers would make a much more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called anomalies of the language.

Pluriliteral Verbs.

- § 300. These are properly very few; and they are declined like the Conjs. Pilel and Pulal. The following list comprises the whole number that actually appear; viz.
- (1) מַמְטָּה, 1 pers. with suffix מְמְטָה, Is. 14: 23. (2) בְּרְבֶּל, participle בְּלְבֶּרְהָ, 1 Chr. 15: 27. (3) בְּרָבֵּל, Fut. with suffix. בְּרָבֶּלְהָ, Ps. 80: 14. (4) מְבֶּרְהָ, Job 26: 9. (5) שְּבֶּעָה, Job 33: 25. (6) הַחְרָה, Ps. 80: 14. (12: 5; participle בְּבָּרָה, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a triliteral root; as Pilel 3 pers. fem. in pause בְּבֶּבָּה, Job 15: 32. Cant. 1: 16, from בְּבֶּבָּה

PARTICIPLES.

- 301. Participles are treated as adjectives, i. e. declined as nouns; which is common in other languages. Participles, in regard to case, tone-syllable, etc. follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their absolute cases.
- § 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable* penult vowel. E. g. קַּבְּיבָּהְ, הַבְּּיִבְּי, פְּנִיבְיהְ, פּנּכ. are incapable of a Seghol. form, because the penult vowels cannot be so changed as to conform to the laws of Segholates; see § 142. d. But in Hiphil, the fem. Segholates are derived from an apoc. fem. form הַבְּיבָבָי, like the apoc. Fut. בַּבְּיבַר.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns, following verbs and governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. קטְלָּנִי, instead of אָם לְּמָל, he killed me; קטְלָנִי, instead of בּיָּבְּיָּב, thou didst kill them. Comp. Latin eccum, for ecce eum, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it forward or toward the left; and consequently they occasion more or less charges in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes; § 126 seq. In some few cases, the consonants of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But neuter verbs, and those which are passive or reflexive, do not from the nature of the case admit of suffixes, as they do not govern words after them;

Note. Verbs of the first and second persons do not receive suffixes of the same persons, because the reflexive forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode, and participles, receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the subject or agent of the verb; but a verbal suffix, the object of the action implied by the verb. E. g. Inf. קָּקָר, with noun suff., יְּקָרָדִיּ, my punishment, viz. that which I inflict; with a verbal suff. to punish me.

- [§ 307. Different forms of pronoun suffixes. Most of the verbal-suffixes, or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.
- (a) The most simple form of the suffixes is that in which they begin with a consonant. In this shape they are appended, through all the tenses and moods, to forms of verbs which end with a rowel; see Note.
- (b) To the simple form is prefixed a vowel of the A class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a consonant, usually in the Praeter only.

(c) To the simple form is prefixed a vowel of the E class, viz.

Tseri or Seghol. In this shape they are appended to forms of verbs which end with a consonant, in the Fut. and Imperative.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the union-vowel. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

 \S 308. Between the suffix and the union-vowel, there is sometimes inserted an epenthetic $\mathcal{N}un$, \S 109. b, which is usually assimilated to the first letter of the suffix and expressed in it by a Daghesh forte. In poetry, the Nun is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

§ 309. The following table exhibits the suffixes as appended, (a) to verbs ending with a vowel in all the moods and tenses. (b) To those ending with a consonant in the Praeter. (c) To those ending with a consonant in the Fut. and Imperative. (d) It exhibits also those suffixes which receive an epenthetic Nun.

Future with epenthetic Nun.

§ 310. Notes on the table of suffixes. (1) In a very few instances, the Fut. has the suffixes $\frac{1}{2}$, $\frac{1}{2}$, like the Praeter; and vice versa the

Pract. very rarely takes suffixes like the Future, viz. 22 and a few times 22.

(2) The original union-vowels would seem to be Qamets and Tseri, which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in which in pause becomes 2.

(3) The 2d pers. sing fem. $\frac{1}{1-}$ in b, occurs but seldom; the more common form in the Praeter is $\frac{1}{1-}$, and without the tone $\frac{1}{1-}$, as in the Future. The form with parag. Yodh in c, occurs often in the

later Psalms.

- (4) The suffixes $\Box \Box$, $\lnot \Box$, never take a union-vowel; nor does the suffix \lnot or $\lnot \Box$, except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes, either with or without a union-vowel; see below § 312. 2.
- (5) The forms בְּלֵיל בְּלֵיל שׁבְּׁיל with a parag. i, are common in poetry. The form מוֹ is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form הַם occurs in Deut. 32: 26.
- (6) Instead of the fem. suffix 7 of the 3d pers. plural, the masc. form papears, specially after the sufform. א and בי ; perhaps in order that the fem. suffix may not be confounded with the parag. 7; as בְּבְּבְּשִׁרּן. Ex. 2: 17, for יַבְּבְּרְשֵׁרּן. 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But 7 is used in Jer. 48: 7.
- (7) The suffixes with epenth. Nun are occasionally found in the Imp. and rarely in the Praeter; see No 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut. Imp. and Infinitive.
- (8) Wherever there is a union-vowel, it uniformly takes the tone. The suffixes EQ and JQ always draw down the tone upon themselves, removing it two places if necessary, and are on that account denominated grave suffixes. The others never move the tone more than one syllable, and are called light suffixes.

The suffix 7 or 77, when appended to verbs ending in a consonant, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see Paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as בּ, זְ, from בַּהָ, זְהַ, etc. Others would seem to come from forms which are now obsolete in Hebrew; as אַ from אַבָּב װּ thou, like בַּבּי from בַּבָּא etc. The form ז still appears in Ethiopic, as a regular sufform. in the flexion of verbs.

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nom. case.

§ 311. The changes in the vowels, of the verb, occasioned by the suffix pronouns, are seen in the Paradigm. In the consonants, the following changes take place; viz. Pract. 3 fem. ה, becomes ה,; the fem. ה, (ה) becomes ה,; 2. plur. masc. בה, becomes זה; as the Par. shews. The forms ending with ה, receive ז in its room.

§ 312. Notes on the Paradigm. Kal. Pract. 3d pers. masc.. In The property of the second vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as The property. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the ult.

of the verb; as ਤਾਹੁੜ੍ਹੇ .

(2) Practer 3 fem. substitutes π for the final π , unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suff. begins with a vowel, (which occurs only in $\mathbb{T}_{\pi} = \mathbb{T}_{\pi} = \mathbb{T}_{\pi}$), that the final π is taken away from this syllable (§ 90. 1), which of course prolongs the Pattahh, § 130. E. g. with suff. \mathbb{T}_{π} , $\mathbb{T}_{\pi} \neq \mathbb{T}_{\pi}$, where the Tseri of the suff. is shortened, in consequence of falling into a mixed syllable without the tone, § 129 a. So with $\mathbb{D}_{\pi} = \mathbb{T}_{\pi}$, it makes by the same rules, $\mathbb{D}_{\pi} \neq \mathbb{D}_{\pi}$, $\mathbb{T}_{\pi} \neq \mathbb{D}_{\pi}$.

Note. The suff. אה and ה sometimes assimilate their ה to the final n of the verb; e. g. מהוֹהָה = בְּנִהְהוֹה , 1 Sam. 1: 24; ההוֹהָה =

ក្សុក្<u>ន</u> , Jer. 49: 24.

(3) Pract. 2 fem. exhibits the form קַּטְלְּהַיּ before a suffix, (as stated in § 311); and in this way appears in the same manner as the 1 pers. sing. when it takes the suffix of the third pers. sing. and plural. The student will remark that here, and in the second pers. plur., a union-vowel is provided for the verb, by adopting the forms אַבְּעַבָּי.

4. The Inf. most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical, and shortened. If the verb be of Guttural, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the Paradigm. The variety of punctuation, with suff. 7, 22, 72,

may also be there seen.

The Inf. of a verb Fut. Pattahh usually takes Hhireq under the first radical, before suffixes; as בַּקְבָּי in the Par.; but sometimes Pattahh, as אָבָי , פֿינָ בְּי , etc. Verbs Pe Gutt. sometimes take a Seghol in the first syllable; as הַבְּבָּה, Ps. 102: 14.

The Inf. fem. Segholate takes suff. like nouns of Dec. XIII. Hhireq

is the usual vowel in the first syllable; e.g. הַשְּׁהָר, רָשְׁהָר; but sometimes Pattahh, as שְׁבַתִּר, שֵׁבַתִּר, .

- (5) Future suffixes are provided with a union-vowel, in most cases, where the verb ends with a radical letter; in which cases, the final Hholem or Tseri of the verb is dropped. But with suff. 7, 22, 72, these vowels are retained and shortened, because they lose the tone. But verbs Fut. Pattahh retain this vowel, and prolong it before a union-vowel; as 2222 from 222.
- (6) Imp. follows the analogy of the Fut. throughout; in regard to verbs final Pattahh, as well as others.
- (7) Participles follow the manner of the nouns to whose declension they belong, in receiving suffixes.
- (8) Piel usually drops its final *Tseri* before a union-vowel, as in the Par.; but before ק, בָּבֶּי, it commonly shortens it into *Seghol*, or *short Hhireq*, as בְּבָיִבֶּי, rarely into Pattahh, as בְּבָיבָ, Deut. 2: 7. Pattahh final here remains, as בְּבָיבָר.
 - (9) POEL, POLEL, etc., imitate Piel in their suffixes.
- (10) Hiphil appends suffixes to its full forms; not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in יַצְשָׁרֶבי instead of יִצְשָׁרָבי instead of יַצְשָׁרָבי .

Verbs Lamedh He with Suffixes.

- § 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.
- Note 1. Pract. 3 sing. fem. rejects the final \overline{n}_{-} , and then follows the analogy in regular verbs, as to the \overline{n} before the suffix.

NOUNS.

- § 314. Derivation. Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the Inf. mode or Participles. A comparatively small number of nouns are probably primitive; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.
- § 315. Declension in Hebrew nouns, differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but case,

properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, \S 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-form of the noun, and shifts the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called declensions.

- § 316. Classes of Nouns in respect to origin. Nouns, like verbs, are either primitive or derivative. Those of the latter class are divided into verbals, or those derived from verbs; and denominatives, or those derived from nouns. Three classes of nouns may therefore be reckoned.
- (a) Nouns primitive; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of primitive nouns is not distinguished from that of derived ones. They are treated, in their inflections, in the same manner as if they were derived. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

- (b) Nouns derivative; which are altogether the most numerous class. Very many of them appear to be derived either from Participles, or from the lnf. mood. The former more commonly denote the subject or object of action or passion, (nomen agentis vel patientis); the latter denote action or passion, (nomen actionis vel passionis). The first class are named concretes, being used to designate some being or thing; the second abstracts, denoting simply action or passion. But to this principle, there are very many exceptions.
- (c) Nouns denominative; which are nouns derived from other nouns, either primitive or verbal. E. g. בתב a vine-dresser, from the primitive בתב a vineyard; בְּבֶּב eastern, from the verbal בְּבֶב the east. The forms of these, resemble those of the other classes.

[Note. Denominatives are usually formed, (1) by adding to verbals the masc. termination, בי or the fem. בְּיִר, c. g. ששׁ six, שִׁשׁ sixth; פּבִּר a Moabite, from יְשִׁרְאֵל an Israelite, from יְשִׁרְאֵל an Israelite, from יְשִׁרְאֵל , etc. Several adjectives, also, are formed in this manner; as בְּבֶר יְהָה strange, from בְּבֶר יִה strange, from בְּבְר יִה strange, from בַּרְבוֹנִי strange, from בַּרְבַּר יִה strange, from בַּרְבוֹנִי strange, from בַּרְבוֹנִי strange, from בַּרְבוֹנִי strange, strange,

(2) By adding בי, which is usually of the fem. gender. E. g. princeps, ראשית principium. Words of this form are sometimes defectively written, as ציציה for ציציה.

§ 317. Nouns composite and proper. Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. אַנְּלֶבְּ = בְּיֵלֶבְ shade of death; בּיֵלֶבְ worthless, from בַּלְ profit.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 216. b. Very many of them are composite, and consist usually of two nouns, or of a noun and a verb. E. g. בְּיָבֶירָ Benjamin, or son of my right hand; בַּיִבֶּירָ Jehoiakim, or Jehovah will exalt.

Note 2. To the first word in composite proper names, a Yodh is usually added, as בַּבְרִיאֵל Gabriel or man of God, from אָבֶּ and אָאֵ; sometimes a Vav, as בַּבְרִיאֵל Samuel or name of God, from מַבְּיבוּאַל Sometimes a Vav, as בַּבְרִיאַל Sometimes of God, either בָּבְּר הַנְה , forms the beginning or the termination of a great multitude of Hebrew proper names.]

- § 318. Gender of nouns. The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the form, and sometimes by the signification, of words.
- § 319. I. Gender distinguished by form. (a) In general, nouns are masculine which end in one of the original radical letters of the word.
- (b) The feminine is distinguished by adding to the masculine, either \overline{n}_{-} , \overline{n} , \overline{n}_{-} or \overline{n}_{-} .

E. g בְּלְבֶּלְ a king, הַבְּיִבְ a queen; אָהָה a sinner, האָהָ sin; and a Hebrew man, יְבְּרִיה a Hebrew woman; קטור, fem. הַבְּרִיה acquaintance. The fem. הב is appropriate to words with Gutturals at the end, § 141.

[Note 1. The following terminations of the feminine actually occur, but they are rare; viz. (1) אַן; as אַזָּשׁ, for הַּזָּשׁ, \u03b4 122.1. (2) הַן; as אַזְשׁ, poetic for הַזְשִׁן. (3) הַ with the proper vowel Pattahh, and with the tone on the ultimate; as בּקרֹת emerald, בּאַרָּת pelican, Ps. 102:6.

Note 2. The endings $\neg \neg$ and $\neg \neg$ are also feminine. They are contracted forms, for the full fem. $\neg \neg$ and $\neg \neg$, neither of which the language permits, § 120. c.]

§ 320. II. Gender distinguished by signification. (a) Nouns which designate objects such as the following, are masculine, though they have a fem. termination.

- (1) Names of men; as הַּנְה Judah. (2) Offices of men; as מְּבָּה a governor. (3) Nations; as יְהוּלְה the nation of Judah. (4) Rivers; as אָּנְהָה Amana.
- (b) Nouns which designate objects such as the following, are feminine, though they have a masc termination.
- (1) Names of women; as הַהֵּל Rachel. (2) Office or relations of women; as משור (3) Countries; as אַבוּר (4) Towns; as אַבוּר (5) Female beasts; as אַבוּר (6) Members of the body by nature double; as אַבּל the ear.
- Note 1. The same word may be masc. in one meaning, and fem. in another; as מְּהַרְּהָּ, Judah or the Jews, masc.; but מְּהַרְּהָ, the country of Judea, feminine.
- Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender, either in form or signification; as The a well; These can be learned only from practice.
- § 321. Nouns of common gender. A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.
- Note. 1. These nouns are mostly masculine as to form. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the neuter gender in the western languages, is generally designated in Hebrew by the fem.; as The daughter of Tyre, i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. Gender of the plural. In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many fem. nouns have plurals of the masc. form, § 327. 1.

E. g. masc. אָב a father, plur. אָבוֹת. Fem. הְּטָה wheat, plur. דְטִים

Note. The gender of the plural, let the form be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. forms of the plural; but the gender of both forms is the same, viz. it is the same as that of the singular.

[§ 323. Formation of feminine nouns. The addition of the fem. terminations (§ 319. b) to the masc. forms, usually occasions some

change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E.g. (a) 1. The ending 7draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 132. 133. (2) In nouns etc. if the original word has more than one syllable, and is of the form of Dec. VII., the final vowel is dropped. (3) Such nonns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or, in case this is excluded, substitute an equivalent for it, δ 111. δ 112. (4) Masc. Segholates receiving π_ fem., assume the suffix-form in order to take it; see Par. Dec. VI. (5) Nouns of declension IX. drop their final π and its preceding vowel, in order to receive the fem. 7... All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. 7- to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

| | | | | | | | • | | _ |
|------|-------------|---------------------|------|------------|-----------------------|------|---------|----------|-----|
| Dec. | Masc. | Fem. | Dec. | Masc. | Fem. | Dec. | Masc. | Fem. | |
| I. | כוּכ | סוקה | VI. | מַבֶּלָדָו | (4) מַלְכָּה | | 72 | צָּצָה | |
| | תַּחְתּוֹדְ | שַּהְתּוֹנָה | | בַבֿע | (4) גִּבְעָה | | | मकंछ | (3) |
| II. | מוצא | מוֹצָאָה | | אַנֶּיר | (4) אִנְירָה | | γa | فتتين | (3) |
| III. | בָּדוֹבַ | (1) גְּרוֹלֶה | | צַגָּב | רָבֶּלֶה (4) בֶּגְלָה | | 72 | בֿנָּה | (3) |
| | נָיתוֹק | (1) מְתוּקָה | | ÿÖÇ | (4) אָכְבָּה | | р'n | महर्म | (3) |
| | ದಿನ್ನಾ | <u>ਜ਼ਾਮਬੜ੍ਹ (1)</u> | | | ਜ਼ਰੂਜ਼ (4) | | īΞ | ±î± | (3) |
| | בֿנגא | (1) בְּרִימָה | | ڎؚڒڗڂ | עובָה (4) | | 72 | : 1123 | |
| | מֵקים | (1) מְקִימָה | | 77.2 | בינָה (4) | | コピ | شثب | |
| IV. | ट्ट्व | (1) בְּקַמָּה | | | (2) אַרְחָה | | رثقير | ָנפָה | |
| V. | TRI | नगृहा (1) | | נגוקו | (2) מוֹקְרָה | 7 | מַרָאָד | בַּרָאָה | (5) |
| | יבון | הַבָּבָר (4) | | 27 | וַעָּה. | | | | |

Note. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see Par.), so among the feminines derived from ground forms belonging here, are some that imitate the fem. of Dec. VI. E. g. בָּבֶּל , fem. בַּבֶּל , fem. בַּבֶּל , fem. בַּבֶּל , under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending n makes no change in the original word; e.g.

עברית, עברי ; דוטאת, הטא, etc.

(c) The Segholate endings, תַּבְ חַבְּ, (1) Affect the penult vowel, in the like manner with תַב; see above, a. (2) They change the ultimate mutable vowel; according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e.g. אַרָּאָ, מָבִיר; נְּחֹשֶׁת, יְבִּרֹשֶׁה, וְבָּבֶּרָת, גְּבִּרֶר; נְּחֹשֶׁה, יִבְּרִשְׁה, etc.; see § 127 Except.

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Note. The Fem. Segholate form is usually chosen for the const. state; while π_{\neg} is more common in the abs. state. In the fem. Inf. and Part., the Segholate ending is the usual one. Nouns in Dec. VI. IX. are not susceptible of fem. Seghol. endings. Nouns in Decs. VIII. omit the Dagh. in the doubled letter, when they assume the Seghol. form; e.g. $\pi\psi\psi$, $\pi\psi\psi$.]

§ 324. Formation of the plural. The Hebrew, like the Greek, has three numbers, viz. the singular, dual, and plural. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. Plural masculine. The plural of masc. nouns is formed, (a) Usually, by annexing to the singular, (1) \square .

(2) \square simply, in some words ending in \square .

E. g. (1) סוס, plur. פוֹסִים. (2) ; בְּרָרִים, נֶבְרִים; also as בְּוֹנִים, בַּוֹנִים the plur. ending, as might be expected, is sometimes written de-

fective; as מַנִינִים idem, § 63.

(b) The unusual forms of the plural, are (a) בְּלֶבֶּׁר ; e. g. בְּלֶבֶּׁר , plur. אָבֶּרְרָ , Prov. 31: 3. (b) בִּי ; e. g. בַּלִּבְּר , Jer. 22: 14. (c) Perhaps בִי ; e. g. בִּי , בִּיך , בַּיָּר , בַּיִּר , בַּיִּר , בַּיִּר , בַּיִּר , בַּיִּר , בַיִּר , בַּיִּר , בַּיּר , בַיִּר , בַּיּר , בַּיִּר , בַּיּבִּיך , בַּיּבִּיר , בַּיּר , בַּיּר , בַּיּר , בַּיּר , בַּיּר , בַיּר , בַּיּר , בַּיּר , בַּיּר , בַּיּר , בַּיר , בַּיּר , בַּיר , בַּיּר , בַּיּר , בַּיּר , בַּיּר , בַּיּר , בַּיר , בַּיר , בַּיּר , בַּיּיר , בַּיּר , בַּיּר , בַּיּר , בַּיּר , בַּיּר , בַּיּיר , בַּיּר , בַּיּיר , בַּייר , בַּיּיר , בַּיּיר , בַּיּיּיר , בַּיּיר , בַּיּיר , בַּיּיר

§ 326. Plural feminine. The plural of fem. nouns is formed, (a) By changing the terminations Π_{-} , Π_{-} , Π_{-} of the fem. sing. into Π_{-} , and by corresponding vowel-changes.

E. g. הְּיָה, plur. הוֹרוֹה, הְּשֶׁבְּׁעֵ, plur. הוֹרְה, הְּשְּׁבָּע, plur. בְּשִׁה, דְּה הַה פּשִׁת. The ה of the fem. ending sing. is, in a few cases, retained in the plural, as if it were a radical; e. g. masc. בְּק, fem. הַבְּשֶׁת, fem. plur. הוֹהְבָּק.

- (b) By annexing הֹן simply to those feminines, which in the singular have a masc. form; as אָבָא, plur. בַּארוֹת, § 320. Note 2.
- (c) By changing בית into בילה, as עברית, plur. מַלְכִיּוֹת, and into מַלְכוּת, as עבריוֹת, plur. מַלְכִיּוֹת,

Note. The plurals under c, appear to be derived from obsolete forms of the sing. in בּיָב and בּיָב. Nouns of these classes sometimes also form their plural after the usual manner; as מְלֵיה , plur מְלֵיה , plur בְּיִבְּיה , plur בְּיִבְּיה , plur בְּיִבְּיה , plur בְּיִבְּיה , plur , בְּיבִּיה , plur , בְּיבִּיה , plur , בְּיבִּיה , plur , בְּיבִּיה , plur , בְּיבִיה , plur , בְּיבִּיה , plur , בְיבִּיה , plur , בְּיבִּיה , plur , בְיבִּיה , plur , בְּיבִּיה , plur ,

[§ 327. Heteroclites. Thus we may, in the manner of the grammarians, name those nouns which specially depart from usual analogy. They are of five classes. These are,

(1) Such as are masc., and yet have plurals of the fem. form and masc. gender, e. g. אַבּרח, אָבּרח, אַ 322. and the Note. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. אַבּיח, שְׁבִיה fem. a year, plur. שְׁבִיה and אַבִּיה fem., אַ 322. Note. (3) Some nouns have only a plur. form; e. g. אָבִיה, the face. (4) Some are found only in the singular; e. g. אַבּיה fowl, אַבְּיה children, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a pluralis pluralium, i. e. a plural formed by a second plur. additional to the first one; e. g. אוֹבָה a high place, plur. אוֹבָה plur. pluralium בַּבְּיה.

§ 328. Formation of the dual. This is usually formed, by adding the termination $\square \square \square \square \square$ to the forms of the sing.; e. g. (a) To masculines without change. (b) To feminines in $\square \square$, after changing the final \square into \square .

E. g. (a) בּיִבְּבָּה (b) יִרְבָּה. In nouns of Dec. VI., the dual ending is appended to the suff. form; as בְּבָּבִּים, see Par.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. יְבֹיִם for בַּרְבָּתִים for יָבִי ; יַרְבָּתִים for יָבִי ; יַרְבָּתִים for בַּרְבָּתִים. These contracted forms are limited mostly to proper names.

§ 329. Use of the dual. It is used principally to designate such objects, as are double either by nature or by custom.

[E.g. בַּיֵבְיֵׁר the two hands; בְּיַבְיֵב a pair of shoes, etc. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a literal, and the plural in a figurative sense; as בְּיִבְּיֵב hands, ווֹבְּיֵב hands.

Note 1. In a few instances, the dual form stands, instead of the plural, for a greater number than two. E. g. שְׁבָּשִׁ six wings; שִׁבְּשִׁ שֵּׁשְׁ three teeth. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective etc. In some cases, it is difficult to show the reason of the dual form; as שִּׁבְּשִׁבָּ mid-day. etc. Perhaps it is intensive.

Note 2. The words ਨੂੰ ਪ੍ਰਸ਼ੇ heavens, and ਨੂੰ waters, though apparently dual, are used as plurals.]

§ 330. Gender of the dual. It is of common gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e.g. ninin walls, dual minin two walls etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

§ 332. Construct state. The Hebrew has no cases, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the first noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in regimen or in the construct state; while any noun not thus placed before a Genitive, is said to be in the absolute state.

Two nouns, in such a relation, are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

- § 333. The consonants of the ground-form or absolute state, are modified in regimen or the construct state as follows; viz.
- (a) In all classes of masc. nouns sing., the const. is like the abs. form as to its consonants.
- (b) Feminines singular in ה_, change this ending into n_; as יְרָאָה, const. יְרָאָה. Other feminines singular suffer no change of their consonants.

(c) The plur. ending בים and the dual בים become ; as יַבְיֹם, const. יַבַּיֹם; סוֹּסִים, const. יַבַּיֹם.

(d) Plurals in ni suffer no change in their consonants, in the construct state.

Remark. The vowels of words are also affected by regimen or construct state; see \S 341 seq.

§ 334. Suffix state. This is that form of nouns, to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. DID a horse, with suffix, idid his horse, etc. So hip voice, ihip vox ejus.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent, in general, to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen, or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the Paradigm of nouns, where both states are exhibited.

- § 335. Most of these suffixes, (like those of verbs § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.
- § 336. Noun-suffixes (like those of verbs § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.
- (a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns singular ending with a vowel.
- (b) To the simple form of some of the suffixes, is prefixed a union-vowel, in which shape they are appended to nouns singular ending with a consonant.
- (c) The third form of the suffixes is peculiar to nouns plural. Here all the suffixes take a union-vowel; and all of them, except that of the first person singular, insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column (a), containing those which are attached to nouns singular ending with a rowel; the second (b), those which are attached to nouns singular ending with a consonant; the third (c), exhibiting the suffixes as they are attached to nouns plural. Several unusual forms of suffixes are subjoined.

Note 1. Unusual suffixes to nouns singular. Sing. 2 masc. אַבְּיב, Ps. 139: 5; אַבְּיּב, Ps. 10: 14. 2 fem. sing. אַבְיּב, Ezek. 5: 12; אַב, Ezek. 23: 28. 3 fem. אַבָּיב, without Mappiq, Num. 15: 28; אַב, Ezek. 36: 5 for אַב. Plural 1 pers. אַבְּיב, Ruth 3: 2. Job 22: 20. 2 fem. אַבָּיב, Ezek. 23: 48. 3 masc. אַבָּיב, 2 Sam. 23: 6. 3 fem. אַבָּיב, 1 K. 7: 37,

Note 2. Unusual suffixes to nouns plural. Sing. 2 masc. אַבֶּה, Nah. 2: 14. 3 masc. לְּהָר, Ps. 116: 12, Chaldaic. 3 fem. בְּבָּהָ, Ezek. 41: 15, for בְּבָּהָ, Plur. 2 fem. בְּבָּהָ, Ezek. 13: 20; 3 masc. בְּבָּהָ, Ezek. 40: 16; 3 fem. בְּבָּהָ, Ezek. 1: 11; all with הַ paragogic.

Note 3. The suff. ב, joined to a noun ending with , usually coalesces with it; e.g. בּרֹי a nation, בּרֹי my nation; but sometimes as my fruit.

Note 4. The sing. forms, 3 pers., コニューニュー are appended to nouns of Dec. IX. カン is parag. for ニュ, § 125. c.

Note 4. Anomalies. (1) Yodh in the plur. suff. is sometimes omitted in writing; as אָרֶבֶּידְ for דְּרֶבֶּידְ for דְּרָבֶּידְ for דְּבָּבִּדְ, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; אָבֹרִיר for אֵבֹרָיר, Ps. 132: 12; אַבֹרִיר for אַבּרִיר, Deut 28: 59; אַבֹּרְיָבָּ for אָבֹרִיר, etc. (3) Vice versa, plur. suff. are sometimes appended to the singular; e. g. אָבֹרְיִר, for אָבּרִיר, אָבִּרְיִר, for אָבּרִירָּבָּי, thy building, for אָבֹרְיִר, Inf. noun from בּבָּר, Ezek. 16: 31. Nos. 2 and 3, are doubtless oversights of transcribers.

Remark. The suffixes, $\Box \supsetneq$, $\lnot \supsetneq$, $\Box \lnot \lnot$, $\lnot \lnot$, are called grave, because they always bring down the tone upon them. With nouns singular, they take no union-vowel. With nouns plural they have one, but do not allow it to take the tone. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. suff. \lnot takes the tone when preceded by a consonant; and loses it when preceded by a vowel. Other suffixes are called light.]

§ 337. Feminines in \overline{n}_{-} , in order to receive suffixes, change the final \overline{n} into \overline{n} .

§ 338. Nouns dual take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E.g. קּבָרִים, plur. דְּבָרִים, with suff. קְּבָרֶיק. So קּבָ, dual בּוֹפַבָּ, with suff. אָבָרִים.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in n_{-} and n_{-} with suffixes, see § 390 and Dec. XIII. in the Paradigm of nouns.

Vowel changes in declension of Nouns.

§ 341. As Regimen, and the suffix state, usually either change the tone of words, or occasion contraction in the method of uttering them, it follows, of course, that the vowels must be affected by them. But in almost every case of this nature, only the ultimate and penult vowels are affected.

For the changes in the Consonants, see § 333.

§ 342. Laws of the vowel changes. (a) When any accession beginning with a vowel, by means of declension or suffixes, moves the tone forward one place, the penult mutable vowel of the ground form falls away; in nouns, etc. of the form of Dec. VII., the ultimate vowel falls away.

E. g. קְבֶרְיֹלּ, plur. קְבְּרִי with suff. קְבָּרִי, זְּבָרִי; and so with all the suffs. which are either monosyllabic, or being dissyllabic, have the tone on the penult. Examples of Dec. VII., where the final vowel falls away, are אוֹיְבִי אוֹיִבִים, אוֹיְבִים, פּנִבּ, אוֹיִבִּים, פּנַב. See Par. of nouns, Dec. VII.

- Note 1. Nouns of Dec. VI. i. e. Segholates, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form, in order to receive suffixes, or to make the dual; e.g. abs. אָלָבָּע, with suff. אַלָּבָע, dual בּוֹבְצֹבְע.
- (b) When the tone is moved forward one place, by a syllabic accession beginning with a consonant, and when the word is in the const. state, the penult vowel is dropped, and the ultimate usually shortened.
- E.g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as בְּבֶּרְבֶּבֶּלְ, (2) In the const. state; as בְּבֶּרְבָּלְ, the word of God. But in Dec. VI., the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII. words in the const. state often, (but not always), remain unchanged; see Par. of Dec. VII.
- Note 2. The suff. \exists allows of two different forms in the noun to which it is appended; e.g. (1) It shortens the ultimate vowel; as $\sqsubseteq \psi$ name, $\exists z \psi$ thy name. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course requires the previous vowel to be long; as $\exists z \psi$ thy word.
- (c) When the tone is moved forward two places, and in the const. state of plur nouns, both the ultimate and penult mutable vowels fall away.
- E.g. (1) By plur. grave suffixes; as בְּבֵרֶיבָּה. (2) By const. state, as דְּבָרֵי הָעָם the words of the people. For the mode of supplying new vowels, see § 137 seq.
- § 343. All fem. nouns, having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel, as in masc. nouns, feminines

in \overline{n}_{-} , (1) Before a suff. beginning with a vowel, change \overline{n} into \overline{n} . (2) Before a suff. beginning with a consonant they both change the \overline{n} into \overline{n} , and shorten the vowel immediately preceding the \overline{n} .

E.g. (1) הַּבָּשָׂ, with suff. יְחָבָשִׁ. (2) בַּחְבַשִּׁ. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

§ 344. General rule respecting suffixes attached to the PLURAL. (1) In masc. nouns plural, light suffixes are attached to the abs. state; grave suffixes (§ 336. Remark) to the const. state. (2) In fem. nouns plural, all the suffixes are attached to the const. state.

Characteristics of Declension .- Nouns Masculine.

§ 345. The first declension of nouns comprehends all, whether monosyllabic or pollysyllabic, whose vowels are all immutable.

E.g. אָרוֹ, בַּהְ, בִּהְ, בִּהְ, אָבְרוֹן, בַּהְב, etc. The single circumstance that the vowels are immutable, marks this declension; not the kind of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in אַבְּהָשׁ, פַּרָשׁ, etc. the vowels are obviously immutable; but the vowels in בַּבְּשַׁ, etc. can be known to be immutable, only from a lexicon, or from a knowledge of etymology.

346. Notes on the Paradigm. (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. שַּקָהָ, const. שֵקָה, Dec. II.; but plur. const. אָרָשֶׁ, Dec. I. The Lexicons note such. (3) Some few nouns, having i in the abs. state, exchange it for i in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., d presents the manner in which nouns, with a final Guttural and Pattahh furtive, are declined.

§ 347. The second declension includes nouns with final Quinets or Pattahh pure and mutable, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. Changes. In the const. state singular, before the grave suffixes, and sometimes before 7, final Qamets goes into Pattahh, § 342. b. In the plural, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

Remarks. (a) The penult vowel in nouns of this Dec., being immutable, of course is not affected by either regimen or suffixes. (b) Final Qamets, also, in many words is immutable, although it cannot be distinguished by the mere appearance; e.g. מַלְרָשֵׁי , plur. const. ישָׁים, etc. of Dec. I. Etymology and the Lexicons determine such cases. (c) Some nouns with final Qamets mutable, belong to Dec. VIII.; e.g. יבָּיל, plur. בְּיִלִּיל, etc. The mode of declension, and of appending suffs. etc., enables the student easily to distinguish cases of this nature.

אָ 349. Notes on the Paradigm. (1) Under a, בְּבֶּבֶּה (for בּבְּבֶּה is sui generis. So from לווי hand, we have both בְּבָבָה and בּבְּבָּה (2) Cases like c and d, with final Pattahh, are rare. Only the forms of the plural, determine the declension to which they belong. (3) Some participles in Niphal, from verbs לבֹּב, seem at first view to belong here; but they drop their Qamets in the plural, e.g. בְּבָּבְּיִבְּיִב, instead of בִּבְּבָּבְיִּב,; and such forms of participles as בְּבָּבְיִּבְיִב, probably have a ground-form like בִּבְּבָבְיִבּ

§ 350. The third declension comprises all nouns which have an immutable vowel in the final syllable, and Qamets or Tseri, pure and mutable, in the penult.

§ 351. Changes. Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like בְּבִּיבֹּי etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is apparently mutable, but really immutable; e.g. בַּבִּיבִּי , Dec. I. The Lexicons, and etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in בְּבָּיִבְּה, etc. with Qamets impure.

§ 352. Notes on the Paradigm. (1) Such nouns as the examples in d and e, more generally omit the Daghesh forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol, under הווי in const. הַּיִּדְיָּב, is occasioned by the Guttural; so בְּעָבְיִרָּב, etc. But also takes Hhireq short, as const. בְּעַבְיִרָּב, (3) As to the exchange of Hholem for Shureq, in f, g, see § 346. 3. § 127. 1. (4) In g, the Tseri under N in the

sing. is immutable, only because it is a supposititious euphonic vowel, § 119. d. 2; the plur. is regular. The word, however, can scarcely be considered as belonging to Dec. III. (5) ln h, the short form in the const. state (בְּבָּל מַבְּלּחֹשׁל is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases, as מְבִּרָכִים, plur. מִדְּרָכִים, it is probable that the ground-form of the plural is like מְבִּרְכֹּים, (7) A very few nouns fluctuate between Dec. I. and III.; e. g. מַרִּרַכּים, const. מַרְרַכִּים, as of Dec. III.; but plur. מְבִּרְכִּים, as of Dec. III.; but plur.

§ 353. The fourth declension includes all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.

§ 354, Changes. (a) Out of the ground-form, the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before $\overline{\gamma}$, the final Qamets shortens into Pattahh, § 342. b. (c) In the plur. const., and before the plur. grave suffixes, both the vowels of the ground-form fall away, § 342. c; and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

§ 355. Notes on the Paradigm. (1) The vowels here, as in other cases, often present an ambiguous appearance. The Lexicons will determine their nature. (2) The examples c, d, e, conform to the principles of pointing Gutturals, § 138. § 139. In e, however, the const. and suff. plur. conform to the analogy of other consonants, in their first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of $g \neq g$, in f, with a Pattahh for the first vowel. (4) Nouns of the form g, derivates of $g \neq g$, belong in general to Dec. III., having the final $g \neq g$ immutable. But in some few cases, like $g \neq g$, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like $g \neq g$ and $g \neq g$ with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

§ 356. The fifth declension comprehends dissyllabic nouns with Tseri pure in the ultimate, and Qumets pure in the penult.

§ 357. Changes. The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

\$\ 358. Notes on the Paradigm. (1) This declension might have been ranked with Dec. IV.; but I conform to present usage. (2) The Seghol forms of the sing. const. in c and d, are like those in h, i, of Dec. IV. (3) The assumption of Pattahh, in the const. sing., and before the grave suffixes, etc., is peculiar to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivates of אב , like אבע, which apparently belong here, have a Tseri immutable, and belong to Dec. III. The same is the case with a considerable number of other nouns, and participials; e. g. אַבַע, אָבַע, אָבַע, אַבָע, אַבָע, הַבָּע, etc. all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. אַבַע, const. אַבָּע, Dec. III.; but plur. const.

§ 359. The sixth declension comprises dissyllabic nouns, which have the tone on the penult, and a furtive vowel in the final syllable.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings n_{-} , n_{-} , which belong to Dec. XIII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are factitious and merely euphonic. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develope their original state, which is a monosyllable ending with two consonants; as $\frac{1}{12}$, original form $\frac{1}{12}$, with suff. $\frac{1}{12}$, etc.

§ 360. Changes. (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the original form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the original vowel of the ground-form in the first syllable is restored.

Note. The plur abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The original vowel of the monosyllabic groundforms is pure in all cases, and mostly short. It is either of the A, E, or O class; as (1) מַבְּרָ. (2) פַּבְּר, פַבּרָ, וווּ the factitious forms, the original vowel (if not of the O class) is mostly changed to Seghol by the influence of the furtive vowel, § 142. d.

§ 362. Segholate nouns may be divided into three classes, according to the original vowels of their groundforms; and may be called Segholates of the \mathcal{A} , E, or O class.

§ 363. Notes on the Paradigm of the A Class. (1) All these, having Pattahh under their first radical for their original vowel, assume it in the suff. state, § 360. b. (2) The examples b, c, shew the manner in which Gutturals influence the form of these Segholates, § 141. (3) The const. form of c, viz. 37, (like that of Dec. V.), is not usual.

(4) A few words belonging here, retain the original ground-form;

e. g. אַרְדּ, שִׁיְא, (not אַרָד, אָרָד,), etc.

\$\delta 364. Notes on the E class. (1) In such cases as d, f, h, we might naturally expect that the Tseri would be changed into Seghol, § 142. d; but Tseri often remains. (2) The examples f, g, exhibit the influence of so Guttural; the example h, that of the final Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like מְּבֶר from בְּבֶר (3) The student will not fail to note, that although such nouns as בַּבֶּר, בְּבֶר, etc. exhibit, in the abs. state, the same appearance as those of the A class, viz. בַּבֶּב, etc., yet in the suff. state, the difference in the original vowels is at once discerned; e.g. בַּבֶּר, but בַּבֶּר, etc.

(4) Original forms are sometimes found here; as מֶרֶדְ, בְּרֶבְּ, etc. Remark. Some nouns, by usage, are treated as belonging both to

the A and E classes; e. g. הָדֶר, etc. see Lex.

\$ 365. Notes on the O class. (1) The examples i, j, exhibit the two short vowels (in the suff. state), which correspond to the Hholem of the abs. state, and from which this Hholem is derived. (2) ln k, l, the influence of כ Guttural is seen. For the form of the suff. state בּעַבְּעָבְּעָ po-ŏl-khēm, see § 140. Sometimes this form appears without a Guttural; e. g. קטָבְּךְ, from בּעָבְּרְ, etc. (3) ln l, a comp. Sheva is assumed under the first radical, in the plur. and light suff. state; an occurrence very rare among nouns of this class.

Anomalies. The nouns שֹׁרֶשׁ, לֹּדֶשׁ, אֹבֶּל, לְּדֶשׁ, exhibit some anomalies in regard to their vowels; e. g. plur. קָּדְשִׁי shŏ-rā-shīm, קַּדְשִׁים gŏ-dā-shīm, נֻבָּדְ etc. Also נְבָּדְּ, נִבָּדְר, have anomalous plu-

rals; see the Lex. on these words.

An original form here is wip.

§ 366. Segholates of verbs is and is. (a) Those of the A class have two forms, viz. with middle i (as in m, n), which, out of the abs. state, quiesces in Shureq or Hholem, as in the examples; or with middle i (as in o, p), which out of the abs. state, quiesces in Tseri or Hhireq. The forms like in it, if, with Qamets for a penult vowel, without the influence of an accent, are sui generis, and belong only to Segholates with middle i, in proper Heb. nouns. Some of the forms, like in it, have a regular plural.

(b) Those of the E class all belong to Dec. I., and quiesce in Tseri or Hhireq; as דְּלֹן, בֵּלְ, etc., the Segholate form not being admissible

here.

(c) Those of the O class all quiesce in Hholem or Shureq, in the singular, which belongs to Dec. I; as q, r. But the plur. is occasionally regular; as in these examples. The form אָרָה is equivalent to אָרָה, and אַרָּבּיּר, and אַרָּבּיּר.

§ 367. Segholates derived from verbs $\exists z$, imitate the Inf. Segholates. The root of verbs $\exists z$ is properly $\exists z$ or $\exists z$, δ 280. Hence, as neither z nor z, at the end of a word, will bear a furtive vowel before them, δ 120. δ , (so that we cannot write $\exists z z z$, the form of the word is changed, so as to accommodate the nature of the final z or z, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, δ 117. 1. The examples s-w exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the E or O class of Segholates. The Par. exhibits the change which a pause accent produces upon them. The examples u, v, w, exhibit the regular plurals which they occasionally form.

Note. The final quiescent, and i, here, do not make their vowel immutable. The general law of the vowel yields here, to the law which respects the form of the noun in the suff. and plur. state. Forms like in a plur in the suff. or plur. state, in our present Hebrew.

§ 368. Infinitive Segholates. So I would choose to call such as are monosyllabic in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of mere nouns with such forms as $\exists z_1, \exists z_2, \exists z_3, \exists z_4$, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as $\exists z_1, \exists z_2, \exists z_3$. The examples x, y, z_1 exhibit the modes of declining nouns of this sort; yy and zz, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc. they conform altogether to the model of Segholates.

§ 369. Anomalous plurals of Segholates. Of these there are a number, which in the plur. absolute take, in the first syllable, the vowel appropriate to the plur. construct; e. g. שְׁשֶׁרָ יִשְׁיִּלְיִה זְּשֶׁרְ יִשְׁרָיִם, שֶׁבְּעִים, שֶׁבָּעִים ; יַשְׁבָּעִים, פּיִּבְיִים, פָּבָּיִרם ; שְׁבָּעִים for בְּיִבִים for שִׁקְמִים for שֵׁקְמִים for שֵּקְמִים , etc. sometimes occur.

Note. In the plur. construct, Daghesh forte euphonic is not unfrequent; as בְּלֵבְי for הַבְּלֵבְי for הַלְּבָר , אָשְבוֹח, אָשְבוּי, אָשְּיי, אָשְּיי, אָשְּיִי, אָשְּיי, אָשְּיי, אָשְיִי, אָשְיי, אָשְייי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְייי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְיי, אָשְייי, אָשְייי, אָשְייי, אָשְיי,

§ 370. Segholates with a paragogic $\pi_{\overline{\varphi}}$. This is appended, like the light suffixes, to the original form of the word; e. g. אָרֶאָה, אַנֶּרְאָה, בָּּלְרָה, בָּּלִרָּה, בָּּלְרָה, בַּרָּלְּרָה, לַּרָּיִה, לַּרָּיִה, לַּרָּיִה, בּּרָיִה, לַּרָּיִה, בּרָיִה, בּרָיִה, לַּרָּיִה, בּרָיִה, בּרָיִה, בּרָיִה, בּרָיִה, בּרָיִה, בּרָיִה, the tone uniformly remaining on the penult.

§ 371. The seventh declension comprises nouns with Tseri pure, which are either monosyllabic, or have the preceding vowels immutable.

§ 372. Changes. (a) The const. singular is generally like the absolute; in a few cases, it exchanges final Tseri for Pattahh. (b) In case of accession, the final Tseri generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final Tseri is shortened into Hhireq, Pattahh, or Seghol, according to the nature of the word.

§ 373. Notes on the Paradigm. (1) This declension includes most of the active participles, in their masc. forms; which are declined like b, c. The Part. of verbs ב Gutt., are declined like d. (2) The forms like d, e, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns a Guttural, but appear in several other nouns; e. g. פּבָּפַבְּי, const. פּבָּיִבְי, that a number of nouns, which take a final Pattahh in regimen, throw away the preceding Pattahh, in such a case, and take a Hhireq; e. g. פּבָּבִי , פּבָּבִי , etc. Probably this may be in order to avoid two Pattahhs in mixed syllables, immediately in succession. (4) The case e presents Seghol before the consonant suffix; as in some few cases is the usage. (5) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained, in monosyllabic words; as in the example g. Comp. § 358. 4,

(6) Some nouns, as בּק, זְדַ, חָבָּ (obs. root), lose their vowel in the suff. state, and when they receive an accession, as if they belonged to this declension; e. g. בְּרָר.

(7) Some nouns with final Hholem pure, are inflected in the same way; e.g. בַּבָּעָה, plur. קַבְּקָד ; אָשָבֵּלוֹת , suff. קַרָּקָד. Peculiar is

plur. במחים, plur. pluralium במחת.

- § 374. The eighth declension includes all nouns, which insert Daghesh forte in the final letter of the ground-forms when they receive accession.
- § 375. Changes. (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Daghesh forte of the final letter to appear; and, if such accession takes the accent, the final long vowel (if pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָשׁ ; as מְשׁׁה, דִּשׁׁ, דַּבָּ, דָשׁׁ, etc.; and also the participles of those verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped or assimilated to the final one; as בַּבָּ for בַּבָּב; lnf. בַּבָּ for בַּבָּ, etc. (c) Some words which are either primitive or derived from a Pilel form of verbs; as בַּבַּ , זְבַבְּ, etc.

§ 376. Notes on the Paradigm. (1) In a, b, c, the const. state is generally with Pattahh. In a few cases where the ground-form is as בי, Qamets is retained. (2) In c, the exchange of Pattahh for Hhireq, in the suff. state, e. g. עמי, ימי, is peculiar, and is found in but few cases. (3) In d, the Tseri sometimes goes into Pattahh; as יְבֵיל, עַמּר, ע

Note. A few nouns belong to this declension in some of their forms, and to other declensions in others; e.g. אָמ, בְּיַנְיָב, etc.; for which, see the Lexicons.

General Remark. Nouns of various declensions, as to the nature of their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles, adopted respectively in other declensions.

- § 377. The ninth declension comprises all those words ending in \vec{n}_{\pm} , which are derived from verbs \vec{n} .
- § 378. Changes. (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc. the ending π_{-} is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.
- § 379. Notes on the Paradigm. (1) It is only the final ending $\overline{a}_{\overline{a}}$, which characterises this declension. The penult vowel may be immutable, as in a; or mutable, as in b. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in a, b. (3) The const. vowel, Tseri, (longer than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

- § 380. The tenth declension includes all nouns with the feminine ending 7, and the preceding vowels immutable.
- § 381. Changes. In the const. state \overline{n}_{-} becomes \overline{n}_{-} ; before suffixes, it becomes \overline{n}_{-} or \overline{n}_{-} . The plural is usually \overline{n} .
- δ 382. Notes on the Paradigm. (1) In regard to the fem. ending π_{\neg} , in the abs. state, although its vowel coalesces with a Quiescent, and on general grounds would be immutable; yet, in this case, the laws of vowels yield to the demands of case or relation, i. e. a change of the vowel is effected, by a more imperious law which requires a change, in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The student will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to δ 130.

§ 383. The eleventh declension comprehends all nouns with the fem. ending \overline{n}_{-} , and a mutable Qamets or Tseri in the penult syllable.

§ 384. Changes. These are the same, by reason of declension, as in Dec. X; except that here, the mutable vowel of the penult falls away in the const. state and before suffixes.

§ 385. Notes on the Paradigm. (1) The cases a, b, simply follow the analogy of Dec. X, with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In c, d, e, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns (of Dec. XI. in the abs. state) conform out of this altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are noted in the Lexicons.

§ 386. Remarks. (1) Many fem. nouns apparently belong here, but really to Dec. I., because the penult vowel is immutable; e. g. 758,

פּרֵכָה, הְּלָאֵה etc.; all such a good Lexicon notes.

(2) A few nouns, by usage, are employed as belonging both to Dec. X. and XI; e. g. בָּבֶּה, const. יָבָּה, suff. יָבָּה, bec. X.; so בָּבָּה, suff. יָבָּבָּה, suff. יָבָּבָּה, etc. The Lex. should designate such.

§ 387. The twelfth declension includes all those fem. nouns in 77, derived from Segholates of Dec. VI.

The feminine ending is attached to the original mass. form of the Segholate, as קָבֶּבֶּ , fem. בַּבְּבֵּ ; so that these nouns have the appearance of belonging to Dec. X.

§ 388. Changes. Nouns belonging here are declined exactly like those of Dec. X. in the singular; but the plural conforms to the model of the plurals in Dec. VI.

§ 389. Notes on the Paradigm. (1) The example a, is a derivate of the A class of Segholates; b, c, of the E class; d, of the O class. (2) The form in e, exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There are a number of nouns, which to appearance belong to this declension, e. g. מְבְּיָה, מְבְיִה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מְבָּיִוֹת, not מְבָּיִוֹת, etc. as it would be in Dec. XII.

§ 390. The thirteenth declension includes all fem. Segholates in n_{-} and n_{-} ; i.e. all those which have the tone on the penult, and a furtive vowel in the final syllable.

The furtive vowel here is Seghol or Pattahh; and, as it is factitious, it appears only in the abs. and const. state. The original vowel re-appears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and Participles in n_{-} , or n_{-} , fall under this declension.

§ 391. Changes. The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

§ 392. Notes on the Paradigm. (1) The example a exhibits the manner of Segholates belonging to the A class; b, c, those of the E class; d, e, those of the O class, whose short vowel may be short o or u. (2) The fem. Inf. forms are declined as in f, g.

Remark. Some nouns of the E class take Pattahh, in their final syllable before a suffix; e.g. יוֹנָקְתִּי, יוֹנָקְתִי, ווֹנָקְתִי, ווֹנָקְתִי, ווֹנָקְתִי, ווֹנָקְתִי, יוֹנָקְתִי, יוֹנָקְתִי, יוֹנָקְתִי, Ps. 23: 6.

Nouns of the Dnal number.

א 393. These are exhibited in Par. XXVII. (a) From the Par. it appears, that the const. state of the Dual is the same as that of the plur. masc. in ביב. To this form the grave suffixes are attached, as in the plural; see § 344. (b) The Dual, in general, effects the same contraction of the vowels of the sing. ground-form as the plural; but in Dec. VI., the contraction is still greater; e. g. בַּרֶבִים, Dual בַּרֶב; the plur. would be

Note. There are but a few nouns of the dual form. Dec. IX. exhibits none. Of those that actually occur, some have no singular; others have no const. form. The nouns and and are of the dual form, but are used as plurals.

Nouns with Anomalous forms.

§ 394. Such are אָדָה, אָדְלּה, אֶּדְהֹר, אֶּדְה , אָדְה , אָבָה , אָנָה , אָנָה , אָרָה , אָרָה , אָרָה , אָר בָּר, בִּיר בּיִר , בַּיִּב , בָּר, יִּוֹם , דָּבּת , בַּת , בָּר, יִּוֹם , דָּב , נוֹם ; the peculiar derivative forms of which, the Lexicon exhibits.

NUMBERS.

§ 395. Cardinal numbers. (a) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3—10 however, the primitive forms are of the fem. gender; while the derivate forms (in π_{-} and π_{-}) are of the mass. gender.

(b) From 11—19, the cardinal numbers are of a compound form, i.e. they are made up by joining the word שָּׁשָׁ in the masc., and בַּשְּׁבֵּה in the fem., to the units. These numerals, thus formed, have no const. state, but are put in apposition, or adverbially, with other nouns.

Note. The words אָשֶׁרָ and מְשֵׁבֶּ are found only in the above connexions, and are evidently derived from אָשֶׁי ten; somewhat like the termination teen for ten in thirteen, fourteen, etc.

(c) From 20—90, the cardinal numbers are the plural forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

(d) Hundreds are expressed by the forms of the word אָבֶ preceded by the nine units; thousands, by the forms of בּבָּה with the same units; ten thousands in a similar manner by the forms of בָּבָּה, רְבֵּבֹּה, or בָּבָּה, see in the Par. under D. E.

Note. In expressing a sum of hundreds, with intervening tens and units, the smaller numbers may either precede or follow the hundreds; as שְׁבָּיִם וְּשִׁשִּׁים שְׁבָּיִם בּוּשִׁים וּבְּיִם בּיִּשְׁים וּבְּיִּם בּיִּשְׁים וּבְּיִּם בּיִּשְׁים וּשְׁבִּים וּשְׁבַּיִּם בּיִּשְׁים וּשְׁבַּיִּם וּשְׁבַּיִּם בּיִּשְׁיִם וּשְׁבַּיִּם בּיִּשְׁיִם וּשְׁבִּיִּם בּיִּשְׁיִם וּשְׁבִּיִּם וּשְׁבִּיִּם בּיִּשְׁיִם וּשְׁבִּיִּם בּיִּשְׁיִם וּשְׁבִּיִּם בּיִּשְׁיִם וּשְׁבִּים וּשְׁבִּים וּשְׁבִּים בּיִּשְׁבִּים וּשְׁבִּים בּיִּבְּים וּשְׁבִּים בּיִּבְּים וּשְׁבִּים וּשְׁבִּים וּשְׁבִּים וּשְׁבִּים וּשְׁבִּים וּשִּבְּים בּיִּשְׁבִּים בּיִּבְּים בּיִּבְּים וּשְׁבִּים בּיִּבְּים וּשְׁבִּים בּיִּבְּים בּיִּבְּים וּשְׁבִּים בּיִּבְּים בּיִּבְּשְׁבִּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיּבְּים בּיּבּים בּיבּים בּיּבּים בּיּבּים בּיּבּיּים בּיּבּיּים בּיּבּיבּים בּיּבּים בּיּבּיּים בּיּבּים בּיּבּים בּיּבּיּים בּיּבּיים בּיּבּיּים בּיּים בּיּבּיים בּיּבּיים בּיּים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיבּיים בּיּבּיים בּיּבּיים בּיּבּים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיּים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיבּיים בּיּבּיים בּיּבּיים בּיבּים בּיבּיים בּיּבּיים בּיּבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּייבּים בּיבּיים בּייבּים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיים בּיבּיים בּיבּיים בּיים בּיבּיים בּיבּיים בּייבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים

In expressing thousands, with intervening smaller numbers, the former are placed first; as שְׁמִבֶּה בָּהָבֵשׁ מֵאוֹת רְשִׁמֹנִה בְּשְׁמֹנֵה מָשְׁמֹנֵה בְּשְׁמֹנֵה בְּשְׁמֹנֵה בְּשְׁמֹנֵה בּאָנִה בְּשְׁמֹנִה בּאָנִה בּשְׁמֹנִה בּאָנִה בּאָנִה בּשְׁמֹנִה בּאָנִה בּאָנִים בּאָנה בּאָנִה בּאָנִה בּאָנִה בּאָנה בּאָנִה בּאָנִה בּאָנה בּאָּבּים בּאָנה בּאָנה בּאָּבּים בּאָנה בּאָּנה בּאָּים בּאָנה בּאָּנה בּאָּבּים בּאָנה בּאָּבּים בּאָנה בּאָּבּים בּאָנה בּאָּב בּאָּבּים בּאָּבּים בּאָנה בּאָנה בּאָנה בּאָנה בּאָנה בּאָנה בּאָּב בּאָנה בּאָנה בּאָנה בּאָנה בּאָנה בּאָּב בּאָּים בּאָּב בּאָּב בּאָנה בּאָּב בּיּים בּאָנה בּאָּב בּאָנה בּאָּים בּאָּב בּיּים בּאָנה בּיּים בּאָּב בּיים בּאָב בּיּים בּאָנה בּיים בּי

§ 396. Ordinal numbers. The ordinal numbers extend only from two to ten. Beyond this last number, and sometimes also below it, the cardinal numbers are used as ordinals.

The ordinals are derived from the cardinals by annexing to them the termination ... Most of them likewise insert ... before the final letter of the ground-form.

Note. The ordinals sometimes have a fem. form in חבית, and some-

times in בְּה. In this shape, they are commonly employed to denote part; as אָשִׁירָרים, the tenth part.

\$ 397. Notes on the Paradigm. (1) A exhibits the usual forms of the cardinals from one to ten. The fem. אַבָּאָ is for אַבָּאָ . The form אַבָּאָ is dual, as if from אָבָּי ; the fem. אַבָּאָ (for אַבָּאָ) is also dual, as from an obsolete root, אַבָּי . The Daghesh in שַּבְּאַ is regarded as Dag. lene, ז being dropped, but the Dagh. that would follow it being retained. (2) There is a dual form of mase. cardinals, which is used adverbially; as שֵּבְיּבְיּלִי שִׁ sevenfold, Gen. 4: 15, 24, etc. בּאַבְּאַבְּאַ fourfold, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אַבְּרָבִיּאַ, Gen. 27: 44; אַבָּרָביּר, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שִׁבְּיִשָּׁ, both of us; שֵׁבִּישָׁ, ye three, etc.

(5) B presents the forms of cardinals from eleven to nineteen. Those for eleven and twelve have two forms; and שֵׁבִים and שֵׁבִים and שֵׁבִים שׁׁבִים to-incide with the Aramaean dual. The form שׁבִּבּה עָּשׁׁר, eighteen, oc-

curs once, Judg. 20: 25.

§ 398. Method of notation. The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted units, the second tens, and the third hundreds. After 400, the final letters were sometimes employed, as in the Par. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called Garshayim or double Geresh was sometimes used to mark them as numerals. In designating composite numbers, the letters which represent the larger numbers are placed first; as UDn = 429; UDn = 4898; UDn = 4898; UDn = 4898; UDn = 4898.

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but only such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of nouns, in the preceding sections, applies also to adjectives; so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by a periphrasis, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יַשְׁרֵי־בֶּלֵר, the upright of heart, Ps. 6: 11.

PARTICLES.

§ 400. Under the general appellation of *Particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are primitive, but most of them derivates. Of the derivates, some have an ending appropriated solely to the form of particles, as מַנְלָּנִי truly, from אַבְּנִי truly, from אַבְּנִי truth; while most retain the form of verbs, nouns, or pronouns.

Note 1. Compound words are more frequent among particles, than among the leading parts of speech. Apocope is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as \(\frac{1}{2} \) for \(\frac{1}{2} \), etc.

Note 2. The older grammarians have, for the most part, considered all the particles as derivative nouns; but this is hardly probable, as primitives are found in all the other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured, by the changes which the particles have undergone.

ADVERBS.

§ 402. Some derivative adverbs have appropriate endings; e. g. (a) In בָּ; as בַּקְאֹבָּ truly, from אָבֶּל truth. (b) In בַ; as פּתְאֹב suddenly, from מָבִיר the wink of an eye. (c) In בִּיר a second time. (d) In בַ; as אַבַּיר, from אָב then.

§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as בַּלְבָּה before, בַּלְבָּה pwards, etc. (b) Of nouns in the Accusative; as sing. בְּשָׁרָה geruely, plur. בִישָּרִר uprightly. Some of these forms are no longer used as nouns; as מַבְּיָה not. (c) Of adjectives; as masc. בְּיַבְּאוֹר not. (c) of adjectives; as masc. בּיַבְּאוֹר puickly, plur. בּיֹרְאָרוֹת fearfully. These are used in a neuter sense,

like multum, πόλλα, etc. (d) Of the Inf. absolute, especially in Hiphil; as שלד again, literally redeundo; הַבְּבָה much, lit. multiplicando; בּרוֹב early. Sometimes with a preposition; as בּשׁבּם abundantly. (e) Of pronouns; as הַ here; השׁב how etc.

§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as שֵלְבֶּבֶּ wherefore; how long? (b) Of two adverbs; as אַרְבָּבָּ where, from אָ and הֹבּ , etc.

§ 405. Several adverbs receive after them verbal suffixes; in which connexion the suffixes are generally in the Nominative case. E. g. שַּלְבָּיִלּ I am yet, אַבֶּעָר he is yet; אַלְבָּיִלּ he is not; אַלָּבְּעָר bere is he? Gen. 3: 9, אַלָּבָּעָר (for אָבָּאַ) where art thou? The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.

PREPOSITIONS.

§ 406. Four prepositions, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$ (.2), consisting of only one letter, are united with the words which they govern. Probably they are all derivates of roots which were of a more complete form. This is certain as to $\frac{1}{2}$ (which comes from $\frac{1}{2}$); and probable as to the others; see the articles in the Lexicon. For the various vowel pointing of these prepositions, see § 152. b.

§ 407. Derivative prepositions, making words by themselves, (and most of them are of this kind), have the forms of other parts of speech. viz. (a) Of nouns sing. in the acc. case, or const. state; as z causa, on account of: מבר before; החה under, etc. (b) Of nouns plural in the const. state; as אָל, to, for, אבר poetic; קנו , etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as מַּחַמָּר, מָּחַמָּר, שהחיר, but also with sing. suff. בחחה, etc. So על upon, plur. const. poetic, with suff. עליד , עליד , שליך (c) Of nouns in the const. state with prefix-prepositions; as בֵר by; בַּבָּב before etc. (d) Of adverbs with prefix-prepositions; as בַּבְּלַחָד , שַּׁמִּד without ; מָאָז since, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as מביב ל around; מביב משל ל above; מביב ל without, etc. (f) Of a double preposition; as מַנֶּה from with; מַבֶּרן between; מתַרה under; like the French d'aupres, de chez etc. (g) Of a paragogic letter or suffix, viz. ה towards, to; as סרֹמָה towards Sodom; הבה to the ground, etc. So also ה_ and ה_, in a few cases; as מַלְנָהָ to Syene, Ezek. 29: 10; בֹבה to Nob, 1 Sam. 21: 2.

Note. Prepositions take noun-suffixes, (both in the manner of sing and plur. nouns); very seldom are verbal-suffixes appended to them, e.g. as בַּעַבֵּינִי, מַּוְהַמָּיָבָּה.

§ 408. Several prepositions and particles, are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

| | 1 3 | כְ (כְּמוֹ) | בּקן |
|---------------|---------------|----------------------|----------------------|
| בּר | ئۆد | בַּמֹוֹבִּר | מַבֶּוֹבֶר {מְבָּר |
| פָּדְ (בֶּדְ) | רָה (לֵדְן) | בַּמֹוּדְ | מַבָּרָ (מַבָּּלֶדָ) |
| 可學 | 72 | | द्भारत |
| ia | לו | בַּמֹּוֹהוּ | מַמֶּבּר {מִנָּהרּ |
| mā. | न इं | בַמּוֹהָ | מָבֶּלֹנָה |
| त्रू क्ष | אָב פּר בְּ | בַּמֹוֹנה | מָבֶּילְ בַּר |
| فوثم | לֶבֶם | בָּבֶם (בִּמוֹבֶם) | מָבֶּם |
| فَدُرْ | לָבֶּד | | מפו |
| | לָהֶם, לָמוֹ | במוֹהֶם פָהֶם פְּהֵם | מֶהֶם (מִּנְהֵם) |
| (לְהַבֶּן) | ा ण्डे | | מֶהֶּוֹ |
| - | | | |

| אָת of the Acc. | | ng with. | |
|-----------------|---------------------|----------------|----------|
| אֹחִר , אוֹתָר | אֹהָנֹנוּ | אַתִּי | אַהַּנוּ |
| אֹתָדְ (אֹתָדְ) | אֹתְכֶם, אֶתְכֶם | (प्रकृष) निष्य | אָתְכֶם |
| אֹתָדָּ | | <u>चेचे</u> छ | |
| אֹתוֹ | בּחָגּ, בּחֶתָּאֶ | אַתר | půk |
| ವರ್ಷಣೆ | וְחָמֹּ, וְהַחָּמֶּ | कक्ष | |

Notes on the Paradigm. (1) The suff. א sometimes takes the parage. אוֹב: פּ. פָּ. אַבְּיבָּ בְּבָּבְּ, אָבָּיִ בְּבָּבְּ, פּרָבּ, פָּרָבְּּ בְּבָּרָה, פּרָבּ, פּרָבָּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבָּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבְּּ, פּרָבּ, פּרָבּּ, פּרָבּ, פּרָבּ, פּרָבּ, פּרָבּּ, פּרָבּ, פּרָבּבּי, פּרָבּבּ, פּרָבּבּי, פּרָבּ, פּרָבּבּ, פּרָבּבּבּבּי, פּרָבּבּבּי, פּרָבּבּבּי, פּרָ

Note. The parag. forms, הַבָּה, take prepositions without change; as בַּהְנָה, בַּהְנֵה, בַּהְנָה, etc.

CONJUNCTIONS.

\$\delta\$ 409. Of primitive conjunctions, there are only a few; and most of these are monosyllabic. Derived conjunctions have the forms, (a) Of pronouns; as אָשֶּׁהְ (שְׁ) because, that; like öτι, quod, etc. (b) Of pronouns preceded by prepositions; as אַבּראַבָּע because, אַבּראַבָּע because, אַבּראַבָּע because, אַבּראַבָּע because, אַבּראַבָּע beta, unless.

INTERJECTIONS.

δ 410. Interjections, being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plural forms; as מָּבָּה age! plur. בּבּה, from בָּבָּה; בּבּה hush, be still! plur. זְּבָּה in Piel, from הַבָּה; הַאָּה יְלֹּטִּט, ecce! (b) Of nouns; as אַבְּרֵב Othe blessedness of! בַּרָב far be it from, God forbid! בַּב O hear! בַב enough, hold!

Note. The interjection הַבְּהְ takes after it verbal suffixes in the Nominative case; as בְּבָּהְ, בְּבָּהְ ecce ego! קְבָּהְ ecce tu! etc.

PART IV.

SYNTAX.

In the Syntax, etymological arrangement is not followed, but that which is most convenient and simple, in the natural order of sentences.

ARTICLE.

§ 411. Insertion of the Article. In general, the Hebrew article (§ 162), like the in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. בּיִבְיב the king; Gen. 2: 7, בְּיב the man before mentioned; בּיב הְיב the sun; אָרֶה the earth, etc. But in poetry, definite objects are often designated without the article; as Ps. 48: 3, 'the city בְּיב בְּיב of the great king;' Ps. 72: 1. In a similar manner the earlier Greek poets, particularly Homer, omit the article where the Attic prose writers insert it.

§ 412. The article is commonly, but not always, used in cases such as the following, viz. (a) Before a noun in the Genitive, when the first noun requires the article; e.g. אָבֶּיבֶּי the kings of the land; בּיִבְּיבִי the men of war i. e. the warriors. (b) Before a noun of multitude in the singular; e.g. בְּיבֶיבִי the wicked, בְּיבְיבִי the righteous, בּיבְיבִי the Canaanite. (c) Before generic nouns, when used with a particular, individual signification; e.g. בּיבְיבִי the river, i. e. the Euphrates; בְּיבִיבִי the desert, i. e. the Arabian desert; בְּיבִיבִ the adversary, i. e. Satan, o διάβολος. (d) Before the Vocative; e.g. בִּיבִיבָּי O heavens! בַּיִבְּי O sea!

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e.g. ביים this day, בּיִּבְּיב this night, בּיִבְּיב this time. So also Jos. 10: 24, 'the warriors אָה שׁבְּיב שׁהּוֹם who accompanied him;' Judg. 13: 8, 'the child בּיִב which is born;' etc.

Note 2. The Hebrews sometimes employed the article with an indefinite signification, like the English a or an; e.g. 1 Sam. 17: 34,

קברים a lion; Num. 11: 27, מְבֶּבֶּהַ a youth etc. So Is. 7: 14, הַאָּבְרִי may, in conformity with this rule, be rendered a virgin and not the maiden, as Gesenius and others have translated it. In cases of this kind, however, the article is usually omitted; as Job 1: 1, 'there was אַרַי a man;' Ex. 2: 15.

Note 3. The indefinite article, a or an, is sometimes expressed by one; as 1 Sam. 1: 1, 'there was אָקוֹל a man,' etc. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συχη μία, a fig-tree; Mark 14: 51, είς τις νεανίσχος, a young man, etc.

§ 413. Omission of the article. This takes place, (1) Before proper names, especially those of persons, countries, rivers, mountains, and places.

To this principle, however, there are so many exceptions, that it can by no means be regarded as a general rule in the language. Thus אַרָּהְ Euphrates always omits the article, and בַּבְּרָהָ the Jordan almost always has it. So בְּבִּרְ בָּבֹּר Sinai, זְבֹּרְ בָּלֹר Lebanon, בַּבְּרְבָּל Carmel, etc. often with it.

(2) Before a noun in the const. state followed by a Genitive.

E. g. דְבֶר יְהְנָה the word of Jehovah, instead of בְּבֶר יְהְנָה Etc. But exceptions here shew that usage is variable. Thus, when the following Gen. is a proper name, which excludes the article, the first noun may take it; as Gen. 31: 13, בְּבֶּר בְּבֶּר שָׁלָה, the God of Bethel; Gen. 24: 67, בְּבֶּר שָׁנָה, to the tent of Sarah. So where two Genitives come together; as Ezek. 45: 16, בְּבֶר בִּבְּרָה, all the people of the land. In a few other cases, it is also used by way of emphasis, etc.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially with a Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּלֵּהְ הַּבְּּי, in the midst of my tent, etc.

Note. Before the predicate of a sentence, it is more usually omitted; but often inserted when

definiteness is required.

General Remark. In all the cases where the article is omitted, and in which the object still is definite, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E.g. in No. 1. above, being a proper name makes the noun definite; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are definite.

§ 414. (1) Article before adjectives. In general, where a noun has the article, the adjective or pronoun agreeing with it must also have the article.

E. g. Gen. 10: 12, הְּלֶּיְהְ הַּיְּרֵהְ וּשִּרְיּהְ the great city; Num. 11: 34, אַבְּרָהְ this place. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as Gen. 29: 2, הַּבְּיָבְהְ the great stone; 2 Sam. 6: 3, הַּבְּיָבָה the new waggon.

- (2) The article is usually omitted before adjectives, (a) When the noun to which the adjective belongs, omits the article; e. g. מָבָנוֹ אָלִינָה, a tame lamb, etc.
- Note 1. But when the noun omits an article, required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6:32, בּוֹלֶב, thy great name; Deut. 11:7, בּוֹלְב, the great work of Jehovah.
- (b) When the adjective is the predicate of a sentence. E. g. בּרוּך הַשֶּׁבֹּ הָים, God is good; בָּרוּך הַשֶּׁב בְּהָים, the name of Jehovah be blessed. Compare § 413. Note.

Note. Practice is not uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article, (without any of the reasons for it assigned in § 413. above), and the adjective still has it; e. g. 1 Sam. 19: 22, בּבְּבָּבְ בִּבְּבָּב, the great cistern; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. בַּבְּבַבְּבָּב, [like] 'a wall which is tottering.'

NOUNS.

§ 415. The case absolute. By this is meant, the case of a noun which stands in the beginning of a sentence, without any verb, or predicate, directly belonging to it. The case absolute is more commonly the Nominative.

Note. Pronouns are found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc., as Gen. 47: 21, בְּקְרָנְעִיב, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. 16: 3, בְּקְרְנְעִיב , 'as to the saints, who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. 2: 17, בְּקָרִנְעִי בְּיִרָע, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension, in the Latin or Greek sense of the word, the Hebrew has not. The case of a noun is marked, therefore, as in English, either by the relation which it sustains to the sentence, (as subject, object, etc.); or by its relation to some specific part of it, (as regimen or const. state); or by prepositions connected with it, either expressed or understood.

§ 419. The Nom. case is known by its being the subject of a sentence.

This may be either one noun, or several, either sing. or plural, and the nouns may be of the ground-form, or in the state of regimen, (which belongs also to all cases.) See also, § 426. Note. § 427. Note 2.

§ 420. The Genitive case is most commonly made, by a noun preceding it in the const. state, § 332 seq. The noun itself, which is in the Genitive, undergoes no change of form.

Note. The Gen. in regimen, is generally placed immediately after the noun, etc. which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus, Gen. 7:6, בַּבְּלֵּ בְּיֵלֵ בִּיְלֵ בַּיִלְם מָּלֵים מָלְ לִּבְּיִלְ בִּיִלְם מָלִים מָלְ לִּבְּיִלְ בִּיִלְם מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבִּילְ מִּלְּבְּילִ מִּלְּבְּילְ מִבְּילְ מִילְּבְּילְ מִילְ מִילְ מִּבְּילְ מִילְ מִּבְּילְ מִילְ מִּבְּילְ מִילְ מִילְים מִילְ מִּילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִּילְ מִילְ מִּילְ מִילְ מִּילְ מִילְ מִּילְ מְיּבְּיְ מְילְ מִּבְּי מְיּבְּיְ מְיּבְּילְ מִילְ מְילְ מִילְ מִּילְ מִילְ מִּילְ מִילְ מִילְ מִילְ מִּילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִּילְ מִילְ מִּילְ מְילְים מְּילְ מִילְּים מְּילְ מִילְ מִּילְ מִילְּים מְּילְים מִּילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מ

refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

- § 421. The Gen. is often expressed, also, by the aid of the relative pronoun with a preposition; or by prepositions alone; e. g.
- (a) By אָ שֶּרְ , which belongs to, which is to; as 1 Sam. 21: 8, 'the overseer of the herdsmen אַשְּרְ בְּשִׁאָּרְ , which belonged to Saul,' i. e. of the herdsmen of Saul; Ezek. 41: 9, 'the breadth of the wall אַבָּבֶּ , which belonged to the side,' i. e. of the side-wall. This kind of circumlocution is more frequent in the later Hebrew, and is common, with little variation, in all the kindred dialects.

Note. This mode of expressing the Gen. is most commonly used, when two or more Genitives follow each other in succession; as $Cant.\ 1:1.$

(b) By בְּ simply: as שֵׁרֶב , the son of Jesse; עֶּרֶבְּ, the shrub of the earth. This occurs particularly in the designation of time; as Gen. 7:11, ' in the six hundredth year בַּבְּרֵבְ, of the life of No-ah.' Also in designating an author; as מַבְּרֵב , a psalm of David; in which case it is technically called, ב auctoris. Also, in describing the materials of a thing; as Ezra 1:11, בַּבָּרַב בַּבָּרָב, vessels of gold.

Note. Instances like these in b, are common in the kindred dialects, and not unfrequent in Hebrew. All of them may be resolved into the case a, excepting that there is, in b, an ellipsis of the relative pronoun $\exists \psi$, as $\exists \psi$, $\exists \psi$ the son [which is] to Jesse; so ψ the shrub [which belongs] to the earth; the 600th year [which

belonged] to the life of Noah, etc.

(c) By אָלָ denoting origin; as Job 6: 25, בּבָה לָּבָה the reproof from you, i. e. your reproof. This is rather unfrequent.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect apposition.

E. g. בְּהֶר פְּרָת , the river of Euphrates, i. e. the river Euphrates; 1 K. 10:15, אֲבְשֵׁר הַפְּרִרם , the men of the merchants, i. e. the merchantmen.

§ 423. The Gen. sometimes follows adjectives, or verbals, which express qualities belonging to the noun in the Genitive.

E. g. 2 Sam. 4: 4, בָּהַה רַבְּבֶּלְת, lame of feet, i. e. in his feet; Ps. 24: 4, בַּהַר בָּבָּר , pure of hands, i. e. of pure hands; Prov. 6: 32, בַּהַר בַּבָּר deficient of [in] understanding. So in Latin, integer vitae, scelerisque purus, etc.

§ 424. Significations of the Genitive. This case marks a great variety of relations and dependencies in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. Judg. 9: 24, ברי ברי ברי ברי הוא , the terror of the king, i. e. which he causes. Prov. 1: 7, דְרָאַת בָּילָ, the fear of Jehovah, i. e. reverence towards him. 1 Sam. 14: 15, ברית בּילַה, the fear of Jehovah, i. e. reverence towards him. 1 Sam. 14: 15, בּירָת בְּילָה, the terror of God, i. e. that which God hath sent. Is. 26: 11, בְּרָת בְּילָה, jealousy of [for] the people. Lev. 26: 45, בַּרִית רְאָשִׁיִּילִים, the ass of bread, i. e. which carries bread. Ezek. 35: 5, בְּרִית בְּילָת, the sin of the end, i. e. which brings consummation. Is. 34: 5, בֵּירִילִי, the people of my curse, i. e. whom I have cursed. Is. 54: 9, בֵיר בֹּיַר , the waters of Noah, i. e. of the time of Noah.

§ 425. Sometimes the Genitive, following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E.g. Prov. 15: 20. 21: 20, בְּכִּיל אָנָם, the foolish of men, i. e. foolish men. 1 Sam. 17: 40, 'five מְלֵּבְיִלְ אָבְנִים smooth of stones,' i. e. smooth stones; Job 41: 7, אַבִּיבִי נְאָנִים, the strong of shields, i. e. strong shields.

§ 426. Dative case. This case is marked by \(\bar{z} \) signifying to or for.

Note. In a few cases \ stands before the Nom.; as 1 Chron. 3: 2, 'the third was בְּיִלְּבֶּי, Absalom.' Sometimes before the Acc.; as Ezra 8: 16, 'I sent בְּאֵלֵילֶעֶּי, Eliezer, etc.' The latter usage is common in Syriac.

§ 427. Accusative case. This is sometimes designated by na, na; otherwise it is without any distinctive sign.

Note 1. The use of my with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently, it is used only in cases where a definite idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

 Ezek. 35: 10, אָת־שְׁבֵי הַבּוּיָם, ' the two nations are mine.' See אַ in the Lex.

- § 428. Use of the Accusative case. This commonly, as in other languages, denotes, (1) The object of a transitive verb. (2) In a great number of cases, it forms adverbial designations of time, place, measure, etc. (3) It is also used, in all those cases where the Greeks understand $\varkappa \alpha t \alpha'$, and the Latins, secundum, quoad, etc. E. g.
- (3) The Accusative is sometimes put after participles, or verbal nouns with an active signification, and is governed by them.

E. g. 2 K. 4: 1, יְרֵא אָת־וְהוֹח, fearing Jehovah; ls. 11: 9, בָּיָה, the knowledge of Jehovah, lit. the state of knowing Jehovah.

§ 429. Vocative case. This more generally has the article to designate it; but not always.

§ 430. Ablative case. This takes מָל , from, out of; Ξ , in, by; עם, with, etc. In other cases, the preposition is merely implied.

Construct State.

§ 431. A noun in this state, usually precedes another noun in the Genitive; and this without any intervening word, § 420. § 332 seq.

It also, in all cases where the nature of the vowels admits, suffers some change in its form, in order to designate this state, \S 333.

- § 432. The form of the const. state, however, is not limited to nouns before a Gen. case; it often appears before nouns in other cases, governed by prepositions; and sometimes before adjectives, and a copulative; e.g.
- (a) Before a noun with בְּיָבְירָת בְּקְבִיר, as Is. 9: 2, הַבְּיבָר וּלָּבְיּת , the joy in [of] harvest; Is. 5: 11, הָבָּבְּירָת בָּבָּק, who rise early in the morning. (b) Before a noun with בְּיִבְּיבְּרִי בְּבֹּקְת, who rise early in the morning. (c) With בְּבִירְבִי בְּבֹּקְר, as Is. 56: 10, בְּבִירְבִי בְּבִּרְבִי , going down to the stones of the pit. (d) With הַאָּ ; as Jer. 33: 22, the Levites בְּבִירְבִי בִּיקְרְבָּר, who served me. (e) With בְּבִירְבִי בִּבְּרָרָ, as Jer. 23: 23: 23, בּבְּרָרָבְי בִּבְּרָרָב, who go on the way.
- § 433. In a few cases, the const. form is employed, where we should naturally expect the absolute; but most of these are cases of such a nature, as shew that some noun, etc. in the Gen. after such const. form, is *implied*, although not expressed.

E. g. 2 K. 9: 17, 'I see אַפְּשָׁ, a multitude, i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not הַבַּעַר, to the beasts,' i. e. to the beasts of the forest (הַבַּעַר), or to the wild beast. So in Ps. 16: 3, אַדְּיֵבֶר is probably for אַדְּיֵבֶר, as supplied from the preceding part of the verse.

For the supposed use of the abs. instead of the const., see § 435.

 spirit, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9: 27, ' that I may show thee אָלְהָבֶּר אָלְהָבֶּר אָלְהָרִם, אָלְהָרִם, ' the word of God,' where זְבֶּר הַּעְּלְהִרִם, is in the const. state Accusative. (e) In the Voc.; as 2 K. 1: 13, אַלְהָרִם, O man of God. (f) In the Abl.; as Ps. 17: 4, בַּרְבַּר שְׁבָּהֶר, by the word of thy lips, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed, where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אָלֶרִים אָּבֶּר, words [which are] truth, i. e. words of truth; Zech. 1: 13, אָלָרִים הָּהָרִים, words [which are] consolations, i. e. words of consolation; Ex. 24: 5, דְּבָּרִים שְׁלָּמִים, of-ferings [which are] peace-offerings.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render, true words, consolatory words, etc. See § 440 seq.

§ 435. a. Nouns are usually put in apposition, which designate weight, measures, time, etc.

E. g. 2 K. 7: 1, סְאָה לֹּלֶה, a seah [of] fine meal; 2 K. 5: 23, פָּבֶּרִים בָּבֶּרִים נְבִּים, two talents [of] silver; Gen. 41: 1, שְּבָרִים נְבִּים, two rows [of] pomegranates; Ezek. 22: 18, סְבִּים בָּבֶּרָ, dross [of] silver. Comp. § 463.

These last instances may be explained, also, by supposing the latter noun to be in the Accusative and used adverbially, as it is in the Arabic; or (which amounts to the same thing) we may say that the latter noun is in an oblique case, and governed by a preposition understood, e. g. talents [in] silver, etc. Comp. § 428.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a whole or genus, of which the former designates only a part or species; e. g. Judg. 5: 13, בַּיִּרָים גָּא, the nobles [of, among] the people.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word implied; e. g. אַבְּאַרָּה [אֵבֶּהְ [אַבְּהַרְ], Jehovah [God of] hosts. So probably, Is. 30: 20, בַּיִּרָם [בֵּיִר] אָבֵּר [water of] trouble; אָבָּר [בְּיַרָּ] הַבְּיָּח , the glow [the glow of] his anger.

Gender and Number of Nouns.

§ 436. Gender. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, 'I have asked אַהָּה , one thing ;' Ps. 12: 4, הְּדְּבֶּוֹה , great things; Gen. 42: 30, הְשָׁהֹה , hard things, etc. Less often, the masculine; as Prov. 8: 6, בְּּבְּרָהַם , noble things.

Note. The fem. is sometimes used, also, in a collective sense, for objects which are properly masculine; as Mic. 1:11, 12, יוֹשֶבֶּה, inhabitress, i. e. inhabitants; Mic. 7:8, 10, אַבֶּה, enemies. So אָבָה a tree, אַבָּה a grove of trees, etc. So in Arabic, the pluralis fractus, which is used as a collective, very often has a fem. form.

- § 437. Number. (1) The Hebrews often employ nouns sing. in a collective sense, especially national denominations; e. g. אַבְּבָבָּבִי, the Canaanite, i. e. the inhabitants of Canaan, etc.
- (2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify Lord, God, etc. in the plur. form, but with the sense of the singular. This is called the pluralis excellentiae.

Examples. אָרֹבְי Lord, in all the forms of the plural except אַרְבָּי my masters; the form אָרָבְּי is always used with the sense of the sing., for God. (b) אַרָבְּי is always used with the sense of the sing., for God. (b) אַרָבְּי is always used with the sense of the sing., for God. (c) אַרָבְּי is always used with the sense of the sing., for God. (c) אַרָבְּי is always used with the sense of the sing. (c) אַרַבּי is always used with the sense of the sing. 12: 1. Prov. 9: 10. 30: 3. Jos. 24: 19. (e) אַרָבָּי the Musichold One, Hos. 12: 1. Prov. 9: 10. 30: 3. Jos. 24: 19. (e) אַרָבָּי household god, as sing. 1 Sam. 19: 13, 16. (g) Occasionally, in a few other words; as Job 35: 10, 'God אָרֵבָּי, my Maker;' Ecc. 12: 1, אָרָבָּיְרָ , thy Creator. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, 'the sand בְּבִּיר, of the seas,' i. e. of the sea. Even where only one can possibly be meant, is this the case; as Judg. 12: 7, 'he was buried בְּבָּיר, in the towns of Gilead,' i. e. in a town; Gen. 8: 4, 'the ark rested בְּבַירְבֵיר, on the mountains of Ararat, i. e. on the mountain; Job 21: 32, יְבֵּבִירְבִיר, the graves, i. e. the grave.

Peculiar significancy attached to certain modes of employing nouns.

- § 438. Repetition of nouns. The Hebrews frequently repeated nouns without the copula perposes; viz.

Note. In order to denote intensity, it is not always necessary that the same word should be repeated; but a synonymous word, or a word of similar sound and signification, is often substituted with the same effect; as Ps. 40:3, אָרָט בַּרָבָּי, clay of mire, i. e. the miry clay; Job 30:3, אַרֹאָה וֹבְּעֹשְׁהָּה, wasting and destruction, i. e. great wasting, etc.

§ 439. Repetition with the copula 1, usually denotes diversity.

E. g. Deut. 25: 13, אָבֶן וְאָשֶׁ, stone and stone, i. e. different stones or weights; Ps. 12: 3, בַּבֶּב וְלָב יִּלָב , with a heart and a heart, i. e. with different hearts, with deceit.

§ 440. Nouns employed as Adjectives. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

This principle is regulated thus: (a) The second or Gen. noun commonly qualifies the first; e. g. מְבֶּי בְּבֶּי , vessels of silver, i. e. silver vessels; אַחָוֹת עִּילְם , possession of eternity, i. e. everlasting possession; Is. 21: 10, בְּרֵבְהַרְתַּהְהַּר, city of desolation, i. e. desolate city; Gen. 34: 30, בְּבֶּר, men of number, i. e. which can be numbered, few men.

Note. This construction is a very common one in all languages; and the Hebrew not unfrequently adopts it, when adjectives might be employed; as בּבֹוּהָ , priest of the head, i. e. high priest, instead of בּבֹוּהָן בַּבּרָב.

(b) Sometimes the first noun qualifies the second; e.g. קוֹנָת , the tallness of his cedars, i.e. his tall cedars; בְּעָרָי, the fatness of his flesh, i. e. his fat flesh; בּלִּכְּהָאָרָם, the whole of men, i. e. all men. But this construction is less frequent than the other.

§ 441. When two or more nouns are connected by the verb of existence, הַּיָה, expressed or understood, those which designate quality are usually employed as adjectives.

E. g. Gen. 1: 2, 'the earth אַבְּהָ בְּהָה הַהְהָ, was desolation and emptiness,' i. e. desolate and empty; Ps. 10: 5, קְיבָה , highness [are] thy statutes, i. e. they are high, out of sight; Job 8: 9, מְבְּהַבְּּה , yesterday [are] we, i. e. of yesterday, hesterni sumus.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77: 14, אַרֶּבֶּלְ שִׁיְבֶּלְ, in holiness [is] thy way, i. e. thy way is holy; 1 Chr. 26: 14, בְּשֶׁבֶּלְ, a connsellor with wisdom, i. e. a wise counsellor; Ps. 17: 9, אַרְבֵּלְ בְּיֵבֶּעָת, my enemics in respect to life, i. e. my deadly enemics.

§ 443. Of two nouns connected by a conjunction, one is sometimes employed as an adjective.

E. g. Gen. 4: 4, אָבֶּרְרְהַת צֹאָכוֹ רְבֵּיֶרְבְּ, of the firstlings of his flock and of the fat of them, i. e. of the fat firstlings, etc.; Gen. 3: 16, פַּצְבּרֹבְּךְ וְבַּרְבָּךְ , thy pain and thy conception, i. e. thy painful conception. Perhaps Ps. 119: 168. This construction may be called Hendiadys, i. e. εν διὰ δυοῖν.

§ 444. The Hebrews sometimes used circumlocution to express qualities, which in other languages are usually designated by adjectives.

Examples. (a) אַרִּים מָּבְּרִים a man of words, i. e. an eloquent man; אָרִיט מָּבָּר, a man of piety, i. e. a pious man. (b) מְבִּירִם men; as מְבִירִם, men of hunger, i. e. hungry men. (c) בַּעַבֹּר בְּרָים, possessor; as אַבָּר בְּרָים, possessor of hair, i. e. hairy; מְבֵּר בְּרָים, possessors of a covenant, i. e. bound together by covenant. (d) בַּעַבּר בְּרָים, son of strength, i. e. a hero; מְבָּרִים בָּיִבּר בִּרָּח בַּעַבּר, son of strength, i. e. a hero; מְבָּרִים בָּיִבּר בִּרָּח בָּעַב, son of death, i. e. condemned, worthy of death; בְּנִים בָּבָּר, son of a year, i. e. a yearling. So בַּנְרֹח בַּיִּבּר, the daughters of song, i. e. singing women, Ecc. 12: 4. See Lex.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job 31: 32, אַרָא מּמַע, for אַרָּא , son of the way, i. e. a traveller; Prov. 17: 4, אַרָּא falschood, for a man of falschood, i. e. a liar. So Gen. 15: 2, אַרָאָבָּד, for son of Damascus, i. e. a native of Damascus.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24: 14, הַמִּלּח, integrity, lit. upright, innocent; Joh 20: 22, אַבֶּה, trouble, lit. troublesome, etc. Ps. 10: 10. So אַבָּה, a woman of evil, i. e. an evil woman, where בי ב is constructed as a noun in the Gen.; בֵּי בָּבָּא, waters of fulness, i. e. full streams, instead of בַּיִם תַבְּאִים. Comp. in Greek, τὸ καλόν, τὸ σοσόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אָבִיר strong, for 'God;' אַבִּיר strong, for 'bull, horse, hero;' אָבִיר hot, for 'the sun;' אָבִיר white, for 'the moon' etc. So for God, we say in English, the Almighty, the Omnipotent, etc. in French, l'Eternel, etc. This is called the epitheton ornans.

§ 446. Adjectives as predicates of a sentence. (a) When an adjective is the predicate of a sentence, and the verb of existence () is omitted, the adjective stands regularly before the noun, and is usually without the article.

E. g. Gen. 4: 13, בּדוֹל צֵיֹנִי , great [is] my iniquity. In a very few cases, the adjective stands after the noun; as in Gen. 19: 20. 1 Sam. 12: 17.

(b) Such adjective generally agrees, in number and gender, with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained, on the principle that when adjectives are used as predicates, they are often to be taken in an abstract sense, as nouns of the neuter gender. Thus Ps. 73: 28, מוֹם בְּׁם מִּבְּׁם מֵּבְּׁם מִּבְּׁם מִּבְּׁם מֵּבְּׁם מֵבְּׁם מִּבְּׁם מִּבְּׁם מֵבְּׁם מִבְּּׁם מִבְּׁם מִבְּּׁם מִבְּּבְּם מִבְּּבְּם מִבְּּבְּם מִבְּּם מִבְּּם מִבְּּם מִבְּּבְּם מֵבְּּם מֵבְּם מִבְּּם מִבְּּם מִבְּּם מִבְּּם מִבְּבְּם מִבְּּבְּם מִבְּּם מִבְּּם מִבְּּם מִבְּּם מִבְּּם מִבְּם מִבְּּם מִבְּם מִבְּּם מִבְּם מִבְּּם מִבְּם מִּבְּם מִבְּם מִבְּם מִבְּם מִבְּם מִבְּם מִבְּם מִּבְּם מְבְּם מִבְּם מְבְּבְּם מְבְּם מְבְּבְּם מְבְּם מְבְּם מְבְּם מְבְּבְּם מְבְּבְּם מְבְּבְם מְבְּבְּבְּם מְּבְּם מְבְּם מְבְּם מְּבְּם מְּבְּם מְבְּבְּם מְּבְּם מְבְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּבְּבְּם מְּבְּם מְּבְּבְּם מְּבְּבְּם מְבְּבְּם מְבְּבְּם בְּבְּבּם מְבְּבְּם בְּבְּבְּם מְבְּבְּם מְּבְּבְּם בּבְּבְּם בְּבּ

§ 447. Article before an adjective used as a predicate. When this happens, the verb of existence and, or its equivalent the pronoun san, is usually inserted.

E. g. 1 Sam. 17: 14, אָנָהְ הוּא הַקּמָן, David was the smallest, i. e. the youngest. In cases of this kind, the adjective is placed after the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs, sometimes stand as predicates after the noun, and take the article; e. g. Deut. 3: 21, ביביך הראות, thine eyes see.

§ 448. Adjectives qualifying nouns. Adjectives used as epithets, or simply qualifying nouns, (so also participles and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. Exceptions. (a) The pluralis excellentiae, commonly but not always, takes an adjective singular, § 437. 2. E. g. Is. 19: 4, אֱלְהָים a hard master: on the contrary, Jos. 24: 19, אֱלְהִים קְרֹשִׁים, a holy God.

(b) Nouns of multitude in the singular, commonly but not always, require a plural adjective;* e.g. Jer. 50: 6, אַבְדּוֹת , a wandering flock.

§ 450. Dual nouns take plural adjectives; e. g. יַדִים, weak hands.

§ 451. Nouns of common gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E.g. 1 K. 19: 11, הוולה וחוף, a great and strong wind.

Note. The pronominal adjective at this, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put after them; and the gender of it may be either masc., as the more worthy, or the same as the gender of the last noun. E. g. Neh. 9: 13, בְּיִבְּיִהְם וֹלְבִיבְּיִם, good laws and statutes; Ezek. 1: 11, פְּבִיהָם, a part. adjective, is fem.; as is the noun also, which next precedes it.

^{*} Note. When the concord is directed by the sense, as in a. b, rather than by the grammatical form of the noun, it is called Constructional sensum.

Comparison of adjectives.

§ 454. (1) Comparative degree. (a) The comparative degree in adjectives is made by using 72 (prae, in comparison of) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מָחוֹק מְדְבָשׁ , sweeter than honey ; Ps. 19: 11.

Note. In the same manner also אין is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, his visage משבה משבה שמא marred more than any man's; Gen. 41: 40, אַגַּדֵל מָנֶדֶן, I will be greater than thou.

(b) But 72 before the Inf. mood, implies a negative.

In this case, it may be translated, so that not, or, than that, according as the sentence is constructed; e.g. Gen. 4:13, אָבוֹלְ עֵּלְיִר עִּבְּעוֹלְא , my iniquity is great so that it cannot be pardoned, or, greater than that it can be pardoned.

(c) Sometimes the adjective necessary to make out the comparison is omitted; as Is. 10: 10, 'their gods מֵרְרּשָּׁבִּ, [were more powerful] than those of Jerusalem.'

Note. In the Rabbinic, comparison is made by הְּמָּח , more. In the N. Test., the positive degree of adjectives is not unfrequently used for both the other degrees; in imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

§ 455. (2) Superlative degree. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

(e) Some nouns necessarily imply a superlative; viz. (1) אים head, as Ps. 137: 6, ראש שַּבְּקרה, the head of my joy, i. e. my highest joy. (2) בכיבר דַּבִּיב first born, as Is. 14: 30, בכיבר דַבִּיב, first born of the wretched, i. e. most wretched; Job 18: 13, בכור בָּיָנָת, the first born of death, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a superlative, the Hebrew exhibits a variety of methods by which intensity of meaning is denoted.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with plural nouns, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e.g. שֵּבְשֶׁת יְבִּישׁ , three days, lit. a threeness of days. (b) In apposition, or perhaps adverbially, with the nouns to which they relate, and either before or after them; e.g. שֵבְּיִבֶּׁ three sons; שֵׁבְּיִּבָּׁ three daughters. The position of the cardinal after the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather adverbially, with nouns plural (sometimes singular), and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁרֵ בִּישָׁרְ אָרִשׁרָ אָרִשְּׁרָ אָרַשְּׁרָ אָרַשְּׁרָ אַרָשְׁרָ אַרָשְׁרָ אַרָשְׁרָ אָרַשְּׁרָ אַרָשְׁרָ אָרַשְּׁרָ אַרָשְׁרָ אַרָּבָּר sons, etc.

§ 459. The tens (20—90), are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, אָרָלִים צָשְׁרִים twenty cities; Gen. 32: 15, בּילִים צָשְׂרִים twenty rams.

§ 460. Numbers composed of tens and units, (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the singular; but when the noun precedes, it is in the plural. In both cases, the gender of the smaller numeral is the same as that of the noun. E. g. Deut. 2: 14, שֶׁלָשִׁים וּשְׁלֵשִׁים , thirty and eight years; Jos. 19: 30, שֶׁרִים וּשְׁקִים וּשְׁקִים וּשְׁקִים וּשְׁקִים וּשְׁקִים וּשְׁקִים וּשִׁקִים, cities twenty and two, etc.

\$\delta\$ 461. The numerals מֵלֵּבְ a hundred, and אָבֶּ a thousand, may be put in either the abs. or const. state with nouns either sing or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מַצָּה שְׁנָה, a hundred years; 25: 7: 17, מַצָּה שְׁנָה, a hundred of years; 2 Chr. 3: 16, בּמִלְּבָּר בַּמְלֵבְּר בַּמְלֵבְּר בַּמְלֵבְר בּמְלְבְּר בּמְלְבְּר בַּמְלְבְּר בַּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבִיך בּמְלְבְּר בְּמָר בּמְלְבְּר בּמְלְבְּר בְּמָר בְּמָבְּר בּמְלְבְּר בְּמָר בְּמָבְר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּר בּמְלְבְּב בְּעָבְּת בְּעִבְּת בְּמָבְּת בְּמָבְּת בְּמָבְּת בְּמָבְּת בְּמָבְּת בּמְלְבְיב בּמְלְבְּב בְּעִבְּת בְּמָבְיב בּמְבְּת בְּעִבְּת בְּעִבְּת בְּעבְּת בְּעִבְּת בְּעִבְּת בְּעבְּת בְּעבְּת בְּעבְּת בְּעבְּת בְּעבְּת בְּעבְּת בְּעבְּת בְּעבְּת בְּעבּת בְּעבּת בּעבּת ב

 \S 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in \S 460.

\$\ 463. In many cases, the numerals are used alone to designate weights and measures in common use, the noun being omitted; \$\ 543. E. g. Gen. 20: 16, אַבָּבָּאָבְּ, a thousand [shekels] of silver; Ruth 3: 15, בַּיְבָּיִבְּי, six [measures] of barley; 1 Sam. 10: 4, בַּיְבָּיבִי לְּיִבְּי two [loaves] of bread. The word אַבְּי cubit, commonly takes the preposition בַּ after the numeral; as Ex. 27: 18, בַּיִּבָּהַ בָּאַבָּ , one hundred in cubits, i. e. 100 cubits.

§ 464. The *cardinal* numbers beyond *ten*, are also used as *ordinals*; and are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בְּשְׁבְּעָה עָשֶׁר יוֹם, on the seventeenth day; 1 K. 16: 10, בַּשְׁבָּע, in the year of 27, i. e. the 27th year.

For the ordinal numbers below 10, see § 396.

§ 465. The cardinal numbers below ten, are also used as ordinals, in designating years, and days of the month.

E. g. 2 K. 18: 10, שבּשׁ שִׁבְּשׁ, the sixth year, lit. the year of six; Gen. 8: 5, שַּבְּהַ בַּ חוֹל סְבּּ בְּחַרָּשׁ on the first [day] of the month; Lev. 23: 32, בַּהַבֶּשׁ בַּ, on the ninth of the month, etc. as in English.

§ 466. The cardinal numbers are used distributively, when repeated without a copula.

E. g. Gen. 7: 8, שְׁבֵּיְשׁ לְּעָבּיִלְּ , two and two, or, two by two; Gen. 7: 3, שִׁבְּעָה שִׁבְעָה עִבְּעָה , seven and seven, or, by sevens.

PRONOUNS.

§ 467. Use of the Primitive Pronouns. They are more usually omitted, before verbs; but when employed, they seem to give more energy to the expression; and commonly they are found only in the Nominative.

§ 468. When a pronoun of any form is to be repeated, for the sake of emphasis, it is done by using the *primitive* form; and this may be in any case required by the nature of the sentence. E. g.

(a) In the Nom.; as Ps. 9: 7, הַבֶּה וַבְּרָם הַשָּׁה, the memory of them of them has perished, i. e. the very memory of them, etc. (b) In the Gen.; as 1 K. 21: 19, 'the dogs shall lick הַבָּא בַּבְּ הַבְּקָּדְהַא, the blood of thee even of thee.' (c) In the Dat.; as Hag. 1: 4, בַּבָּא בָּבָּ בְּאָרָה, is it a time for you yourselves? (d) In the Acc.; as Gen. 27: 34, בִּרְבָּי, bless me even me. (e) In the Abl.; as 1 Sam. 25: 24, בִּרְאָרָה, with me even me [be] this evil.

Note 1. The primitive pronoun is sometimes placed first; as Gen.

49: 8, 'Judah אָהָה יוֹרוּךְ אַהֶּיךְ, thee thee shall thy brethren praise.'

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen: 4: 27, nutration of the state of the state

§ 469. Primitive Pronouns used for the verb of existence. When a personal pronoun is the subject of a sentence, it implies the verb of existence (הַיָּה) between it and the predicate. The verb itself is usually omitted.

E. g. Gen. 42: 11, בַּוֹים אָבַּחְכּוּ, righteous [are] we; Gen. 29: 4, בַּיַאַרָן אָּחָּרּנּ, whence [are] ye? Gen. 3: 10, בַּיַאַרָן אָחָר, naked [am] L.

§ 470. Suffix Pronouns. In general, the pronouns suf-

fixed to verbs are in the Acc. case; those suffixed to nouns, are in the Gen. case.

§ 471. Exceptions as to verbal suffixes. These are sometimes, (a) In the Dative; as Jos. 15: 19, בַּהְשִׁבְּי, thou hast given to me; Zech. 7: 5, בַּהְשִׁבְּי, have ye fasted for me for me, i. e. on my account. Job 10: 14, 'if I sin בְּשִׁבְּיִבְּי, then thou watchest it for me, i. e. on my account; Prov. 13: 20, בְּשִׁבְּיִר, is it bound to thee? (b) To denote relations which are usually expressed by particles; as Is. 65: 5, בַּשְּבֶּיך, I um more holy than thou; 1 K. 21: 10, בִּיִבְּיִר, and caused them to testify against him; Ps. 42: 5, בַּבַבְּאָ, I moved along with them, etc. This usage is more frequent in Arabic.

§ 472. Exceptions as to the suffixes of nouns. These are sometimes, (a) In the Dative; as Ps. 115: 7, בְּבֵּיתֶם , they have hands—they hove feet, for בַּבָּי , hands are to them, etc. (b) Instead of the preposition בַּבָּי, as Ex. 15: 7, בְּבִיך, those who rise up against thee, in-

stead of קנים בליף . So Ps. 53: 6, הבר

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as קַּבְּיִבָּי, my violence, i. e. that which I do; קַבְּיבִי, my book, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, יַבְיבִי, my violence, i. e. that done upon me; Ex. 20: 20, יַבְּיבִי, his fear, i. e. which he inspires; Is. 56: 7, יְבַּבְּיבִּ, my proyer, i. e. offered to me; Ps. 56: 13, יְבָּבְיבִּ, thy vows, i. e. made to thee; Is. 21: 2, יַבְּבָּיבָּ, her sighing, i. e. the sighing over her. Comp. § 424.

Note. For the pleonasm and ellipsis of personal pronouns, see § 543

seq. § 544 seq.

§ 473. Position of pronouns suffixed to nouns. (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun, (which as to the sense belongs to the first noun), is usually placed after the second.

E. g. Dan. 9: 24, קֶּרְיֶּךְ, thy holy city, lit. the city of thy holiness; Is. 2: 20, אֲבָּרְבֵּי בַּסְבּוֹי, his silver idols, lit. the idols of his silver; Zeph. 3: 11, עַבִּירֵי בַּאַיְהַרְ , thy proud exulters, lit. the exulters of thy pride, etc.

- (b) In a very few cases, the suffix is attached to the first noun; as Ps. 71: 7, מַּקְּכִּיִּדְיִּעֹיּ , my strong refuge, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain.
- § 474. Position of pronouns in a sentence. Usually they stand after the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e.g. Ps. 87: 1. בַּרְרֵרֵי קֹבֶּי , its foundation [is] in the holy mountain, i. e. Zion's, as appears from v. 2; Is. 8: 21, אַבֶּר בָּהְרָרִי לִּבָּר , he passes through it, i. e. the land, see v. 22; Ps. 9: 13. 'when he taketh vengeance for blood אַרְּבָּדְּרָרִי אָרָרִי אָרָרִי אָרָרִי אָרָרִי וּשִׁרְיּיִּרְיִּ אָרִי וּשִּׁרִי אָרִי וּשִּׁרִי אָרִי וּשִּרְיִי אָרִי וּשִּׁרִי אָרִי וּשִּׁרִי אָרִי וּשִּׁרִי אָרִי וּשִׁרִי אָרִי וּשִּׁרִי אָרִי וּשִׁרְיִי אָרִי וּשִׁרִּי אָרִי וּשִׁרִי אָרִי וּשִׁרְיִי אָרִי וּשִׁרְיִי אָרִי וּשִׁרְיִי אָרִי וּשִּׁרְיִי אָרִי וּשִׁרְיִי אָרִי וּשִּׁרְיִי אָרִי וּשִּׁרִי אָרִי וּשִׁרְיִי אַרִּי וּשִּׁרְיִי אָרִי וּשִּׁר אָרִי וּשִּׁרְיִי אָרִי וּשִּׁר אָרִי וּשְׁרְּיִי וּשְּרְיִי וּשִּׁר אָרִי וּשְׁרִי אָרִי וּשְּׁר אָרִי וּשְׁרְיִי וּשְׁרְי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרִי וּשְׁרְיִי שְׁרִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וּשְׁרְיִי וְּשְׁרְיִי וּשְׁרְיִי וְּשְׁרְיִי בְּיִי וְשְׁרְיִי וְיִי וְיִי וְּשְׁרִי וְּשְׁרִי וְּשְׁרִי וְיִי וְּשְׁרִּי וְשִּי בְּיִי בְּיִּי בְּיִי בְּי בְּיִי בְּיִּי בְּיִי בְּיִי בְּיִי בְיִי בְּיוֹי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי וְיִי בְּיִי בְּיִי בְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, and didst plant THEM,' i.e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where sign probably refers to Nineveh in v. 11.

- § 475. Place of pronouns supplied by nouns. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e.g. Gen. 44: 16, 'what shall we say to my lord?' i.e. to thee; 'lo, we are servants to my lord,' i.e. to thee. Verse 19, 'my lord asked his servants,' etc. i. e. thou didst enquire of us.
- (2) The place of the personal pronouns, especially in a reflexive sense, is often supplied, by the most distinguished and essential parts of either the *external* or *internal* man.
- § 476. Anomalies of Pronouns. Departures from concord, in respect to gender, number, etc. are called anomalies here. These are somewhat frequent, and may be ranked under several heads, comp. §§ 484—496.
- E. g. (a) In regard to number; for a pronoun sing, not unfrequently relates to a noun plural, i.e. it is used in a collective sense, like a

noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶּיךְּ thine enemies, and God בְּחָבוֹ gives him (sing.) into thine hand,' etc. Josh. 2: 4, 'and the women took the two spies, בַּחְבַּיִבְּי and hid him.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe.

Note. Pronouns singular are very often employed in a generic or collective sense, in the same way as nouns of multitude; and they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

- (b) In regard to gender. (1) The masc. is used for the fem.; as
 ፰፮፮ for ፲፮፮, Ezek. 13: 20. ፰፮፮ for ፲፮፮, Ruth 1: 22. Cant. 6: 8.

 Zach. 5: 10. So the suff. ፲፮፮ for ፲፮, Ruth 1: 8, 11, 13. ፲፰፮ for ፲፮,

 Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe.

 for ፲፰, Judg. 19: 24. ፲፰ for ፲፰, 2 K. 18: 16. 2 Chron. 29: 3.

 (2) The fem. for the masc.; as ፰፮፮ instead of ፰፮፮, 2 Sam. 4: 6. Jer.

 50: 5. ፲፮ for ፹፮፮, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.
- (c) In respect both to number and gender; e. g. Job 14: 19, סְבִּיהֶיהָ, where the antecedent of הָב is טֵיָם plur. masc. ls. 35: 7, בְּבָּבָה [in] the layer of her, i. e. of the מַבִּים, plur. masc.
- § 478. The relative אָשֶׁר is often used with other words, merely to give them a relative sense; e.g.

Note. The word אַמְשׁ is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [אַב אַת נבראת נבראת אַשְּר נבראת נבראת אַשְּר נבראת [בוֹן], to what [place]; ls. 43: 4, [בַּקוֹם], to what [place]; ls. 43: 4, [בַּקוֹם], to what [time], etc. For the ellipsis of this pronoun, see § 545.

VERBS.

§ 479. Usual principles of concord. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, לְבֵּמְהֵּ כְּבֹּ־הַבְּאֹרָ, then all the flock will die. Comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing., and proceeds with plur. verbs; as Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further, on nouns of multitude § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17: 10, 'and Moses and Aaron and Hur אָלֶ ascended ;' Ps. 85: 11, שְׁבֶּרֶדְ נְּפְבָּעֶתְ , mercy and truth are met together; Gen. 8: 22, etc.

Note. Exceptions. Cases occur rarely where a verb sing. is used, after a composite Nom.; e. g. Ex. 21:4, הַאָּשָה וִיבָּעֶה חָהָה, the woman and her children shall be, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הַנָּהַ), this verb often agrees with the latter.

E. g. Gen. 27: 39, הְשֶׁבֶּבְּי הָאָרֶץ יִהְנֶה מוֹשֶּבֶּךְ, rich countries shall be thine abode; Gen. 31: 8. Lev. 25: 33. Ezek. 35: 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

§ 484. I. As to Number. The pluralis excellentiae commonly, but not always, takes a verb in the singular, § 437. b.

E. g. Gen. 1:1, בַּיֶלְרֵי רְּבְּתֵּח , God created; Ex. 21:29, בְּרָא אֱבְּרִר רְּבְּתַח, his owner shall be put to death. But, in a few cases, the pluralis excellentiae takes a verb in the plural; e. g. Gen. 20:13. 31:53. 35:7. Ex. 32:4, 8. 2 Sam. 7:23.

§ 485. Plural Nominatives of the fem. gender, (which relate to beasts or things, and not to persons), frequently take a verb singular, whether it precede or follow them.*

E. g. Ezek. 26: 2, בְּשְׁבְּרָה דַלְּחוֹת, broken is [are] the gates; Joel 1: 20, בְּשִׁבְּרָה the beasts cry [cries]; Gen. 49: 22. Jer. 4: 14. 48: 41. 51; 29, 56. Ps. 119: 98. 87: 3. Job 27: 20, etc.

^{*} Note. This construction of the feminine plural with a verb singular, is technically called the pluralis inhumanis. Compare, in Greek, the neuter plurals joined with verbs singular.

§ 486. Vice versa, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1:10, בּי־תְקְרָאנָה מְלְהְמָה , when there shall happen war; Judg. 5: 26. Job 17: 16. Is. 28: 3. Obad. 13.

§ 487. When a Nom. plural is used in a distributive sense, viz. to denote each or every one of the subjects in question, it often takes a verb in the singular.

E. g. Ex. 31: 14, קְּהֵהְלֶּהֶהְ יִּהְיֵּהְ , they who profane it, i. e. every one who profanes it [the Sabbath], shall be put to death; Prov. 27: 16. 3: 18. 28: 1. Gen. 47: 3. Ex. 31: 14.

§ 489. When the verb precedes a plur. Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1: 14, יְדָּר, 'let there be lights, ... יְדָּר, and let them be for signs, etc.' Num. 9: 6. Ezek. 14: 1. Esth. 9: 23.

§ 490. II. As to GENDER. Fem. Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25: 27, קְּהְהֶיא שִׁבְּהָא thine handmaid brought; 1 Chr. 2: 48, בּבְּלֵּהְשׁ רָבֵּר, the concubine bore; Judg. 21: 21, מִּבְּלְּבָּשׁ רָבֵּר the daughters go out; Ruth 1: 8, 'even as ye [Ruth and Orpah] have done to the dead;' Is. 57: 8, קּבְּהַרְּבָּן and thou hast made a covenant for thyself, where the subject of the verb is fem. So Lev. 2: 8. 11: 32. 1 K. 22: 36. Ecc. 7: 7. 12: 5. Jer. 3: 5. Cant. 3: 5. 5: 8. 8: 4. 2 K. 3: 26. Gen. 15: 17.

Note. In a very few cases, a masc. Nominative sing. is followed by a verb fem.; e. g. Ecc. 7: 27, אַמָרָה מְהָּלֶּה saith the Preacher,

where the verb follows the grammatical form of the Nom., rather than the sense of it; Judg. 11: 39, הַהִּירִהוּל, and it became a custom, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a mass, or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33: 9, אָבֶל אַרְלְּהָה אָרֶץ, the land mourns and is withered; 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other. Comp. § 480.

E. g. Ex. 5: 16, הְבְּמֵּח נֵבֶּהְהְ, thy people have sinned. So the name of a nation, as Ps. 114: 2. This construction resembles that of the phuralis fractus in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of nations, countries, and towns are of the masc. gender, when they are used to denote the inhabitants; but they are fem., when they only denominate place. Comp. § 320.

- § 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest to it; e. g.
- (b) With the nearest noun; as Num. 12: 1, וְהַרֵבֶּר מִּרְיָם וְצַהֲרוֹן, then spake Miriam and Aaron; Num. 20: 11, בַּשִּירָם וְצַהְר וְבְּעִירָם , and the assembly and their cattle drank; Gen. 7: 7. 1 K. 17: 15. Esth. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the general rule respecting composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. δ 489. Note. δ 480.

§ 494. III. As to both number and gender. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all בַּרְבִּית the increase of thy house יָמוּתה, shall die;' Jer. 44: 12, שְׁמִרִית 'the remainder of Judah who שִׁמּר set

their faces; Zeph. 2: 9. Gen. 48: 6. This is constructio ad sensum, § 449. b. Note*.

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) Vice versa, nouns plur. masculine (specially a pluralis inhumanus), sometimes take a verb sing. feminine.

§ 496. Peculiar Anomaly. When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

§ 497. Anomalies as to the Dual. We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e.g. Ex. 17: 12, הַרָּיִר יָרָיִר, his hands [was] were, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, הַבֶּיִר מְבָּיִר מְבָּיִר מְבָּיִר מְבָּיִר מְבָּיִר מְבָּיִר מְבִיר מִבְּיִר מְבִּיר מִבְּיִר מִבְיִר מִבְּיִר מְבָּיר מִבְּיִר מְבָּיר מִבְּיִר מְבִּיר מִבְּיִר מְבִּיר מִבְּיִר מְבָּיר מִבְּיִר מְבִּיר מִבְּיִר מְבִּיר מִבְּיר מִבְּיִר מְבִּיר מִבְּיִר מְבְּיִר מִבְּיִר מִבְּיִר מִבְּיִר מִבְּיִר מִבְּיִר מְבְּיִר מִבְּיר מִבְּיִר מְבְּיִר מְבְּיִר מְבִּיר מִבְּיִר מְבְיִר מִבְּיר מִבְּיִר מְבְיִר מְבִּיר מִבְּיר מִבְּיִר מְבִּיר מִבְּיר מְבִּיר מִבְּיר מְבִּיר מְבִּיר מְבִּיר מְבִּיר מִּבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִבּיר מִּבְּיר מִּבְּיר מִּבְּיר מִּיר מִבְּיר מִּבְּיר מִבְּיר מִּבְּיר מִבְּיר מִבְּיר מִבְּיר מִּבְּיר מִבְּיר מִּיר מִבּיר מִּיר מִּבְּיר מִּבְּי מִבְּיר מִבְּיר מִבְּיִיר מְבְּיִיר מְבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיּי מִּי מִבְּי מִּיר מִבְּייִי מְבְּיִי מְיִּיר מִבְּי מִבְּי מִּיּי מִּי מִּיּי מִּי מִּיּי מִּיּי מִּי מְיִיי מְיִּיי מְיִּי מְיִּי מְיִּי מְיִּי מְיִּי מְיִּי מְיִּי מְיִי מְיִי מְיּי מִּי מְיּי מְּי מְיִי מְיּי מְיִי מְיִּי מְיּי מְיִּי מְיִּי מְיִי מְיִּי מְי

Note. For anomalies in regard to pronouns, of the like character with these in §§ 484-496, see § 476.

Impersonal verbs.

§ 498. These are made, in Hebrew, by the 3d pers. masc. or fem. sing. of either the Pract. or Fut. tense; and sometimes by the Inf. mood.

E. g. דָּהָד, and it happened; זְרָהָד, it is bitter to me; זְיָהָד, I

am quiet, lit. it is quiet to me; אַר בֹּר רָבָּר, or בֹּר בַּרָבָּר, it was grievous to him; 1 Sam. 30: 6, הַבְּעֵר לְּרָבָּר, and it was grievous to David; Job 4: 5, but now הַבַּר בָּרַבָּר it comes upon thee? Ps. 18: 7, Inf. בַּצַר בָּרָבָּר, when it was ill with me. In Gen. 4: 26, בַּבָּרָה (pass.) it was begun.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition \geq .

E. g. בַּעֵר בִּי it is grievous to me, i. e. I am grieved; בָּעַר בִּי , when it is ill to me.

§ 500. Verbs with indefinite Nominatives. These are frequent; e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, אַרָא, [one] called; Gen. 48: 1, יַבְּיֹבֶּי, and [one] told; 1 Sam. 26: 20, יַרְדֹּי, [one] pursues; 16: 23. Is. 9: 5. 64: 3, ' from everlasting אַרָּאָרָי, [they] have not heard; ' 47: 1. יַרְרָּאַרְיָ, אַבְּׁרָּוּ [they] shall not call thee, etc. Dan. 1: 12. Hosea 2: 9. This construction an swers to the use of on, tout le monde etc. in French, or to the Greek λέγουσι etc. and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed; as אָרָה , פּרָה , פּרָה , פּרָה , פּרָה , מוֹם sometimes the act. Part. of the verb is employed, as is. 16: 10, אַרָר בְּרַרְ בַּרִּרְיִּךְ בִּרִּרְיִּרְ בִּרִּרְיִּרְ בִּרִּרְיִּרְ בִּרִּרְיִּרְ בִּרִּרְיִּרְ בִּרְרְיִּרְ , the treader shall tread, i. c. one shall tread; is. 28: 4, רְרְעָה הָרְעָּה , the seer sees, i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, בְּיִרְיִּרְ הָּרִיּיִר, the planters shall plant, i. e. one shall plant; Nah. 2: 3.

Note 2. The 3 pers. plur. is often to be rendered passively in such cases; as Job 34: 20, אַבָּרָרְ מַבִּרָרְ , the mighty one is removed, lit. they remove the mighty one; Prov. 9: 11, ' for by me בּבִּרְץ are increased [lit. they increase] thy days, and years אַבְּרִץ are added [lit. they add] to thee;' Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, אַרְץ שְׁצְּרֶץ הַסִּטְ מֹתְמִנְזְסִינִּה, thy soul shall they require, i. e. thy soul shall be required; 16: 9, that when ye die, δέξωνται, ye may be received, lit. they may receive you, etc.

(b) Occasionally the second person of the verb is employed, in a similar way; e.g. ls. 7: 25, הַבְּיֹא הָבּיֹא , one shall not come there, lit. thou shalt not come; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., בַר בּיֹאָדְ, until thou comest, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct forms of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used, in a great ma-

ny cases indifferently to express the same idea. Both of them may be made Aorists by prefixing Vav, § 203, § 209, and by some other particles placed before them; but the predominant use of the Practer, is to express past time of some shade or other; and the predominant use of the Future, is to designate some shade of future time.

- § 503. The Praeter tense of verbs, is used to designate the meaning of various tenses, viz.
- (a) For the Perfect tense, which is its appropriate use; e.g. Gen. 3: 13, 'what is this which יָשָיָת, thou hast done?' 3: 11, 'who הַבְּיִר has told thee?' 3: 14, 17, 22.
- (b) For the Pluperfect tense; e.g. Gen. 2: 2, 'God finished the work which שָּׁבֶּי, he had made; 2: 5, 'Jehovah אָבָּי, had not caused it to rain.'
- (c) For the past tense of narration, or historic tense; e. g. Gen. 1: 1, 'God אַקבָּ created;' 1: 2, 'the earth הַּחָהַ, was;' 29: 17, 'Rachel הַבְּחַה בַּקּתְה בַּתְּה בַּקְתָה בַּתְּה בַּקְתָה בַּתְּה בּתְּה בּתְּה בּתְה בּתְּה בּתְה בּתְּה בּתְה בּתְה בּתְּה בּתְה בּתְה בּתְּה בּתְה בּתְּה בּתְה בּתְּה בּתְה בּתְּה בּתְה בּתְה בּתְה בּתְה בּתְה בּתְה בּתְה בּתְּה בּתְה בּתְה בּתְּה בּתְה בּתְּה בּתְה בּתְּה בּתְה בּתְ

Note. When this historic tense is used, the Nom. is more usually put before the verb; but to this there are many exceptions. The Fut. with Vav conversive commonly follows the Praeter, in the same sentence, or in a succeeding one, in order to avoid repeating the Praeter. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

- (d) For the present tense; (1) In verbs signifying quality or condition; as אָבָּהְ he is great, בוֹן he is wise, etc. (2) When the object of the verb is to express a state of acting; as Ps. 119: 28, 'my soul אָבָהְ , weeps for trouble;' 119: 30, 'the way of truth אָבָהְ , I choose;' Is. 1: 15, 'your hands אַבָּהְ are full of blood.' (3) In general propositions, designating action at any time; as Ps. 1: 1, 'blessed is the man who אָבָהְ אַבְּ walketh not אָבָהְ אָבָּ treadeth not אַבָּ אַבָּ sitteth not; and so often.
- (e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness אָרָ, shall see a great light;' Is. 2: 2, יְרְיִּרְ, and it shall come to pass; 2: 3, 4, 11, 17, 19, et saepe. (2) When a Fut. form (with a future meaning) precedes the Praeter, in the same construction; as Is. 1: 30, 31, יְרִיּרָ shall be as an oak—יְרִיּרָ מְּרֵבְּרִ and the mighty man shall be, etc.; 3: 25, 28, 'thy men יְבִּיְרָ shall fall by the sword—and her gates יְאָבָּרְ וֹאָבֹרְ וֹאָבֹרְ וֹאָבֹרְ וֹאָבֹרְ וֹאָבֹרְ וֹאָבֹרְ וֹאָבֹרְ shall mourn and lament;' and so often.

Note 1. The conjunction Vav, in such cases, may precede the verb itself, as in e. 2.; or precede the Nom., when this stands before the verb, e. g. Job 19: 27, 'I shall see, זְעֵבֶּי רָאוּ, and my eyes shall behold,' where יוֹבָאר jis made Fut. by the Vav before its Nom. In some

cases Vav is omitted, particularly in poetry, and the Praeter designates the sense of a Future.

(f) For the Imp. mood; (t) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6: 21, אוֹם לוֹם take for thyself, אוֹם and collect. Comp. above, in e. 2. (2) Sometimes when Vav is prefixed, without a preceding Imp.; as Gen. 33: 10, 'if I have found favour in thine eyes, אוֹם לוֹם then take, etc. Ruth 3: 9.

Gen. 47: 23. Deut. 29: 7, 8.

§ 504. The Future tense of verbs is used with a variety of meaning; viz.

(a) To indicate Fut. time; which is its appropriate use.

(b) For the Present tense; e.g. אַהָּל אָרָל , I know not; כֹא אַהָּל, וּ כֹּמּ אָהַל , וּ לֹא אַרָּל , עַּהְבּהָד , עַּהְבּהָד , whence comest thou? אַהַבְּהָד , what seekest thou? Also in general propositions; as 'a wise son הַשָּבְי makes glad his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate past time; e. g. (1) Often, when preceded by particles that indicate past time. (a) By אָז then; as Jos. 10: 12, אָרָם יִּדְרָּה, then spake he. (b) By שָרֶם, not yet; as Gen. 2: 5, שְרָם, was not yet, or before it was. But sometimes the sense is future after these particles; as Ex. 12: 48, Job 10: 21. (2) Sometimes (not very

frequently) it indicates the past time of narration, or the historic tense; as Gen. 2: 6, 'and a mist יְבָבֶה went up, etc.' 2: 10, 'and thence יְבָּבָּה, it was divided, etc.' 2: 25, יִבְּבָּה יְחָבֵּה , and they were not ashamed. Is not this occasioned by the Vav which precedes? Comp. § 503. c. 2. Note 1.

(d) With Vav conversive, the Fut. forms a common historic tense.

(e) Without such Vav, it is sometimes employed to denote habitual or continued action; as 1 K. 5: 25, 'thus much Solomon מָבָי gave to Hiram yearly;' Job 1: 5, 'thus אַנְיָשׁ did Job continually; 2 Sam. 12: 31. 2 Chr. 25: 14.

(f) For the Imp.; viz. (1) Always where the first or third person of the Imp. is needed; as Gen. 1: 26, בְּיָבֶּיה, let us make man; 1: 3, בְּיִבְּיה, let there be light, etc. Where excitement, urging, entreaty, etc. is to be expressed, the parag. Fut. is usually employed; as the time rejoice now; בְּיִבְּיה, let me arise now. (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e.g. Ex. 20: 15, אַבֶּבֶּה, steal not, lit. thou shalt not steal.

(g) For the Optative; especially when the particle א: is subjoined; e. g. Ps. 7: 10, יגמר־בָּא O that it might come to an end! Cant. 7: 9, מון O may they be! 1 K. 17: 21. Is. 19: 12. 47: 13. For the

Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive; especially after particles signifying that, so that, in order that, etc. E.g. after אַשָּׁ that, בַּעבוּר that, בַּ that, בַּעבוּר that, בַּ that, בַּ that, בַּ that, בַּ that, בַּ that, בַּ that not, בַּ that not, בַּ that not, בַ that not. But the Fut. often follows particles such as the above, when a Subj. sense is not required, but a Fut. one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries, may, can, must, might, could, should, would, etc. E. g. Gen. 3: 2, בְּבָּאַבֹּי, we may eat; 30: 31, בְּבָּאַבִּים, what must [shall] I give thee? Judg. 14: 16, בְּבָּאַבִּין, and should I tell thee? Prov. 20: 9, בַּבְּבִּאַרִים, who can [will] say? So Job 10: 18, בַּבְּאַבָּי, I should have died; Gen. 31: 37, בַּבְּאַבָּי, that I might take my leave of thee; 28: 8, ' until that all בַּבָּאָבֵי, shall have been gathered; comp. § 503. g. 4.

(j) The Fut. with Vav conversive, (which commonly indicates past time), is sometimes used as a proper Future; the Vav being rendered merely as a conjunction; e. g. ls. 9:5, 'to us a son shall be given, and the government אמוני shall be upon his shoulder, etc.' Is. 9: 10, 13, 15, 17. 51: 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the Present Indic.; as 2 Sam. 19: 2, 'behold the king weeps, מובר and mourns; Ps. 102: 5, מובר , and is dried up. (2) For the present Subj.;

as Jos. 9: 21, 'let them live, and let them be, or may they be, etc.' Job 14: 10. But such uses of the Fut. with Vav conversive, are not frequent.

Note. In respect to the forms etc. of the Fut., compare \S 203. seq.

Imperative mood.

- § 505. The Imp. mood and the Fut. tense are nearly related to each other; and often they are used almost indiscriminately. Comp. § 504. f. § 201. The Imp., besides its proper sense, is employed for the Future.
- (a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42: 18, יְּשֵׁי וְהַדְּרָּ, do this and live, i. e. do this, and ye shall live; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.
- (b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (a) Sometimes when it stands before the Fut.; as Is. 45: 11, שַּמְלֵּהְיֵר will ye enquire of me—and אַנְּבְּיִר will ye prescribe to me? 6: 9. (2) When it stands after the Fut.; as Gen. 45: 18, מַבְּבָּהְיִ and I will give you מַבְּבָּהְיִ and ye shall cat, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite Verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by prefixing prepositions to them; but it inserts a preposition between them and the noun which follows them.

Different prepositions are used, to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramacan, and Arabic, which may be called composite; like our English, put, put by, put up, put in, put down, put aside, put away, etc.

E. g. בַּבֶּל כִּלְ נִינְ to fall; בְּבֵּל בִּינְ to fall over to, to fall away; בַּבֶּל בִּינְ to leave, to depart from; בַבְּל בִּבְּינִ to fall down before any one. אַבְיךָ to call; בַּ אַבְיךָ to call to, to invoke; בַּבְּינָ to name. בַּאַשְׁ to ask, with an Acc. of the person; בַּאַשְׁ to demand, with an Acc. of the thing demanded; בַּבְּאַשְׁ to consult any one.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The Lexicons and practice only can give the requisite information. The following significations may aid the learner, in a few cases; viz.

- (a) The preposition \supseteq is often put after verbs signifying, to be angry, to trust, to hold, to sin against, to reprove, etc.; also to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.
- (b) The preposition \(\frac{1}{2} \) is often put after verbs signifying, to make, to attain to, to become any thing: as 2 Sam. 7: 14, 'I will be to him אַבְּילָ, for a father [a father], and he shall be to me אָבָּילָ, for a son [a son];' 1 Sam. 4: 9, אַבְּילָיבָּ בְּיִלְינָתְם be ye for men, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib אַרָּאַיִּ, for a woman,' i. e. a woman. The later Hebrew makes more frequent use of \(\frac{1}{2} \) in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.
- (c) The prepositions בְּ, נְיִלְ, צֵּלְ, בֵּדְ, בַּדְּ, בַּדְ, בַּדְּ, בַּרְ, נְיִלְ, etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes with, and sometimes without an Acc. after them; e. g. קבָּדָ to weep, and to bemoan; קבַּדָּ to go, and to pass through, Gen. 2:14; שֵׁיִ to dwell, and to inhabit; Ps. 22: 4, קבַּדָּ to sing, and to celebrate with praise; so בַּיַר, רַבַּּוָּ otc.

§ 509. Many verbs govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

- § 510. Neuter verbs sometimes take an Acc. case; e. g. הַלַב הָל, to celebrate a feast; הַלְב הָל, to propose an enigma, etc. Comp. the English, to run a race, to fight a fight, etc. Gen. 27: 34. Neh. 2: 10-Ps. 25: 19, etc.
- § 511. Verbs governing two Accusatives. All verbs which have a causative meaning, (of course the conj. Piel and

Hiphil generally), may govern two Accusatives; the one usually of a person, and the other of a thing.

E. g. Ezek. 8: 17, הַלְּמוּ מֶּהְדְּתְּרֶץ הָתָּל (caused to be full] the earth with violence; Gen. 41: 42, בַּבְּרֵרשֵׁי, and he clothed him with [caused him to put on] garments of fine linen, etc.

Note. Many verbs in Kal have a kind of causative meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify, to anoint, to sow, to plant, to stone, i. e. cover with stones, to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert one thing into another, as Job. 28: 2, בַּבְּלְ בָּבְּלְ בָּבְּלְ בִּבְּלְ בִּבְּלְ בִּבְּלְ בִּבְּלְ בִּבְּלְ שִׁר with dust [out of dust] from the earth, where בְּבָּלְ is the Acc. of the material, as grammarians speak.

 δ 512. But the insertion of appropriate prepositions, such as Ξ , Ξ , Ξ , Ξ , Ξ , etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be construed as having a preposition implied, before the second noun in the Accusative.

Passive verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, הַרִים צְּבָּה , the mountains were covered with the shadow of it. Ex. 25: 40. 28: 11.

Note. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e.g. Job 7: 3, אָבְּחֵלְהֵי בַּרְחֵי שָׁוָא, I have inherited months of vanity, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. This is usually put before a finite tense of the same verb, and serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, טָרָם הוּא , very subtilely will he deal; 20: 6, בַּעָרָם הוּא , he has urgently requested; Amos 9: 8, לֹא הַשְּׁמֵיר אֲשִׁמִיר , לֹא הַשְּׁמֵיר אָשָׁיִליר, I will not utterly destroy. Gen. 31: 30. 43: 3, 7, הַּיָרוֹעַ בַּרַע , could we indeed know? 37: 8.

(b) It denotes assurance, certainty; as Gen. 2: 17, מית המות thou shalt surely die: 3: 4. 37: 33, אָטר אָ אָם , he is surely torn in pieces;

Judg 15: 2, אמר אַמַרְהִּר , surely I thought, or said.

- (c) It marks continuance of action; as ls. 30: 19, אַרָּבְּבֶּר אַלּאָר וּבְּבָּר אַלּאָר וּבְּבָּר אַלּאָר וּבָּר וּבָּר אַלּאַר וּבָּר וּבָּר וּבִּר וּבָּר וּבִּר וּבְּר וּבִּר וּבְּר וּבִּר וּבְּר וּבְּר וּבִּר וּבְּר וּבִּר וּבְּר וּבְיוּב וּבְּר וּבְיוּב וּבְּר וּבְיוּב וּבְּר וּבְיוּב וּבְּר וּבּיוּ וּבּיי וּבּיי וּבּייוּ וּבּיי וּבּייוּ וּבּיי וּבּייוּ וּבּיי וּבּייי וּבּיי וּבּיי וּבּיי וּבּיי וּבּיי וּבּיי וּבּיי וּבּיי וּבּיי וּיִייי וּבּיי וּבּיי וּבּיי וּבּיי וּייוּי וּיוּי וּייי וּייי וּייי וּי
- (d) In general, it gives intensity, energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc. cannot be well expressed in a translation.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שְׁקֵל לְּשָׁי, with Inf. abs. in Kal, finite verb in Niphal; Ezek. 16: 4, בְּשִׁהֶל לָשׁ הַחָּלָת, Inf. in Hophal, and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אָרִישׁ יָרוּשְׁיֵה , he will thoroughly thresh him, roots שַׁבָּא and בַּיֹד, both signifying to thresh.

Note 3. The Inf. abs. may be placed before or after the finite verb. Particles, such as \$5, 53, etc. sometimes intervene.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הַּיְמִיב bene faciendo, for bene ; 1 Sam. 3: 12, הַחֶל וְכַבֶּה , incipiendo et finiendo, i. e. utterly.

- § 516. In a few cases, the Inf. const. is used as the Inf. absolute.
- (a) Adverbially; as Is. 60: 14, הַוֹחשְׁ incurvando, for הַוֹשׁיָּ; Hab. 2: 10, הַבְּיִּה for הַבְּיִּה (b) With a finite verb; as Num. 23: 25, בֹּיְר, בְּיִּב thou shalt not curse at all, for הַבְּיִּב ; Ruth 2: 16, זְּעַבּיֹב הָיִּר, פָּיִר הַבְּיִּב הָיִר, פָּרָר.
- § 517. The Inf. abs. is sometimes found in the place of a finite verb.

E. g. Deut. 5: 12, שְׁמִרֹּרְ, simply, instead of שָׁמִרֹּרְ, as it is in Deut. 6: 17; Ex. 20: 8, זְכֹר תְּזְבֶּר מְזָבָר, as in Deut. 7: 18; Job 40: 2, מהב מח contendendo? for הַרֹב רָב מְם, as in Judg. 11: 25. So Dan. 9: 5, בּרַבְּרָבּ וְכוֹר, we have rebelled and apostatized; Est. 9: 6. Jer. 14:

5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, 'the living creatures ישׁבוֹ אַנְבְיּבְיּבְ ran and returned;' Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, יְבְּבִּיבְ and they shall write bills of sale, יְבְּבִּיבִּ and they shall seal them—and take witnesses,' etc. Num. 15: 35. Deut. 14: 21. ls. 5: 5. Ezek. 11: 7, 'you הוֹצִיא will I bring out,' etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שָׁמוֹר keep; 1: 16. Jer. 2: 2, הָלוֹך

go; 13: 1, etc. Num. 25: 17. See the first examples above.

Note. The Inf. abs. is, in some cases, to be translated in a passive sense; as Prov. 12: 7, 'the wicked הָפֶּר, are to be destroyed.' This is elliptical; the full phrase would be הַפֶּר. So הָפֶּר, Prov. 15: 22.

§ 518. The Inf. abs. is also employed as a mere nomen actionis, denoting the practice of doing what the verb designates.

E.g. אַלה וְכָחֵשׁ וְרָצֹחַ וְגָנבׁ פָּרָצִה, cursing, and dissembling, and

murdering, and stealing, break out, Hos. 4: 2.

Gen. Remark. The Inf. abs. has generally an intensive sense, whether employed with a finite verb, or standing alone. It may be called the energic form of verbs.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one, in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 18, בְּילָה הָאָרָם, 'the being of the man alone is not good;' 29: 19, אָהָר (Inf. of הָבָּיך) 'my giving is good;' 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, אַבָּיה בַּאָבָּה , the time of collecting; 2: 4, בְּילִב בְּעָבוּה , in the day of making. Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, אַבְּילָב בְּעָבוּה , and let them be for serving, i. e. let them serve. 8: 11; Ezek. 30: 16, אַבְּילָה, בְּעָבְּילִּ it shall be for being pierced through, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not אַבְּילָּ בְּעָבְּילָ בְּעָבְילָ בְּעָבְּילָ בְּעָבְילָ בְּעָבְּילָ בְּעָבְילָ בְּעָבְילְ בְּעָבְילָ בְּעָבְילָ בְּעָבְילְ בִּילָ בְּעָבְילְ בְּילֵי בְּעָבְילְ בִּעְבְּילִ בְּעָבְילְ בְּעָבְילְ בְּעִבְּילְ בְּעָבְילְ בְּעִבְילְ בְּעָבְילְ בִּילְ בְּעָבְילְ בְּעָבְילְ בְילְ בְּעָבְילְ בְּעָבְילְ בְּעִבְילְ בְּעִבְּילְ בְּעָבְילְ בְּעִבְּילְ בִּילְ בְּעִבְּילְ בְּעִבְּילְ בְּעִבְּילְ בְּעָבְילְ בְּילְ בְּעִבְּילְ בְּעִבְּילְ בִּילְ בְּעָבְילְ בְּעִבְּילְ בְּעָבְילְ בְּילְ בְּעָבְילְ בְּעָבְילְ בְּעָבְילְ בְּילִ בְּילְ בְּיבְילְ בְּעָבְילְ בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּיבְילְ בְּילְ בְּילִי בְּילְ בְּילִי בְּיבְיבְילְ בְּילִי בְילְ בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּיבְילִי בְּיבְיבְיּילְיִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

Note. The preposition אָרָ has often a negative sense, in such cases; e.g. Gen. 27: 1, 'his eyes were dim מָרָא , so that he could not see, lit. from seeing; 16: 2. Ex. 14: 5. For אָרָ before the Inf. in comparisons, see § 454. b.

N.B. For the use of the Inf. const. for the Inf. abs., see \S 516.

§ 522. The Inf. const. with $\stackrel{>}{>}$, in many cases, answers to the English Inf. preceded by the particle to.

E. g. Gen. 2: 5, 'and there was no man אוֹבְילֵים, to till the ground;' v. 10, 'and a river went out from Eden אוֹבְילָים , to water the ground;' 11: 6, 'all which they may purpose אוֹבָילָים , to water the ground;' 11: 6, 'all which they may purpose אוֹבָילָים , to do,' etc. When אוֹנָים (not) comes before an Inf., the בְּילִבוּ וֹנִים to do,' etc. When אוֹנָים (not) comes before an Inf., the בְּילִבוּ not to eat;' i. e. the Inf. is used as a noun in regimen with אוֹנָים בּילִים וֹנִים בּילִים וֹנִים בּילִים וֹנִים בּילִים וֹנִים בּילִים בּילים בּילִים בּילים בּילים בּילים בּילים בּילִים בּילים בּי

- § 523. The Inf. const. with ב, and with the verb of existence (הָּיָה) expressed or implied, constitutes a periphrasis, expressing the meaning of several forms of the finite verb, viz.
- (a) Of the Praeter; as 2 Chr. 26: 5, בְּדָהָי בִּדְרָטׁ מֵּבְּהִים, and he sought God, lit. and he was in seeking God; Gen. 15: 12, 'the sun מוני שמא about to go down,' lit. was in going down; 2 Chr. 11: 22. Ezra 3: 12.
- (b) Of the Present; as Is. 44: 14, וֹבְּרוֹת בְּלֵּחוֹת , he hews down for himself, lit. [he is] in hewing down. Prov. 19: 8, 'he that is wise, בַּיִבא טוֹב [הַיָּה], findeth prosperity,' lit. is in finding; Is. 21: 1.
- (c) Of the Future; as Is. 38: 20, הְהָהָה [יְהָרֶה], Jehovah will deliver me, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah בְּבִּרְהָן will teach them,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 8, 'soon שׁבְּבָּרָה will I destroy the wicked of the land, בְּהַרָרִה I will cut off,' etc.

- (d) Of the Passive; as Jos. 2: 5, 'and it came to pass בְּטְעֵר בְּטְגרׁ when the gate was to be shut,' lit. in the shutting of the gate; Deut. 31: 17, בְּטָּרֶל , and they shall be devoured, lit. and it shall be for devouring them; ls. 6: 13.
- (e) Of the Latin participle in dus, or the English auxiliaries shall, ean, must, etc.; as 2 K. 4: 13, בְּבֶּיבֶּי [הָרָה] בַּבְּיבֹי , what [is] to be done for thee? 2 Chr. 19: 2, בְּבָּיִבְּי [הְרָה], should one help the wicked? Judg. 1: 19, בֹּבְּיִר בָּבְּי [הְרָה], he could not dispossess them; Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.
- § 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes verbal suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22: 13, שָבָּל בָּאָר וְשָׁהְעֹׁ צֵאֹרְ וְאָבֵל בָּאָר, caedendo boves, et jugulando oves, et edendo carnem, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, בַּבְּבֹּר הַ בַּבְּלוֹת הַשְּׁבֵּ, in the mounting up of the flame, i. e. when the flame mounted up; 1 Sam. 23: 6, בְּבְרַהַ מְּבָּרָה, in the flying of Abiathar, i. e. when Abiathar fled; Ps. 66: 10. Here, also, belong those cases in which the Inf. const. takes noun-suffixes, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. const., it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

Note. The Gen. or subject usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5: 24, שַּבְּיֵל בְּשִׁרְ בְּשִׁרְ בָּשִׁרְ בָּשִׁרְ בָּשִׁרְ בָּשִׁרְ בָּשִׁרְ בְּשִׁרְ בְּשִׁרְ בְּשִׁרְ בְּשִׁרְ בְּשִׁרְ בְּשִׁרְ בְּשִׁר בְּשִּר בְּשִׁר בְּעִיר בְּער בְּיב בְּער בְּיב בְּער בְּער בְּער בְּיב בְיב ב

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1: 4, one generation אבן passeth away, and another generation אבן cometh; 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner, participles are used with pronouns of any person instead of verbs, in order to express the present tense; as יְרֵאֵ אָבֹרָי, I fear; אָבָרָא אָבֹרָי, thou fearest; יְרֵא אָבֹרָי, we fear; etc. In intrans. verbs, this use is very common.

(b) For the past tense in all its gradations; c. g. Gen. 2: 10, ' and a river איני issued from Eden;' Deut. 4: 3, ' your eyes הראוֹה have

seen; Gen. 41: 17 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17: 19, 'Sarah יבָּדֶּה shall bear a son,' etc. 19: 13, בַּשְּׁהְרָהִים 'we are about to destroy the city;' 6: 17, 'behold I בַּבְּיא will cause to come a flood;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the anomalies of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְבֵיר אָחִידָּ בּיְבֶקִים, the voice of thy brother's blood cries, [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in -rus and -dus.

E. g. Gen. 19: 14, מְשָׁהִית יְהוֹה הָטִיר, Jehovah is about to destroy the city; Ps. 76: 8, הַלָּבָא, metuendus; Ps. 18: 4, בַּהָבָּל, laudandus, etc.

§ 530. The verb of existence (555) added to the participle, makes an Imperf. tense, descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle הייה, were ploughing;' Neh. 1: 4, לאָהָר צָם וּמִחְפֵלֵּל, I was fasting and praying; 2: 10, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

Note. In like manner שׁבְ there is, and אַרְּךְ there is not, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if בְּשִׁרְ נְּלֹתְיִעְ thou savest;' Gen. 24: 49. 43: 5, 'if בַּשִּׁרְ בְּלֹתְיִעְ thou savest;' Lev. 26: 6.

531. Active Participles may govern the same cases as

their verbs; but it is a more common construction, to put them in regimen with the noun that follows.

E. g. Ps. 84: 5, רוֹשְׁבֵּר בֵּרְחָּר, inhabiters of thy house; Ps. 28: 1, ירֹבְיֵר בּרִר, the descenders of [i. e. those who go down into] the pit; 5: 12, אַהַבֵּר שִׁרְהָ, the lovers of thy name; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. Passive participles are constructed with cases, in various ways; viz.

(a) With an Acc.; as Ezek. 9: מָבְּרֶּם בַּּרְּם, clothed [with] linen garments; 1 Sam. 2. 18, הְבָּרָר מִבּרָר מִבְּרָם, girded [with] an cphod. So in Greek מימנוס בּוֹתְיּי בּתוּבּנְתְּבִּיס, IL. מ. 149. (b) With the Gen.; as Ezek. 9: 11, בְּבַרִּתְּים, clothed [of] linen garments; Joel 1: 8, בְּבַרִּתְּם girded [of] sackcloth; Ps. 32: 1, בְּבַרִּרִם, pardoned [of] sin, etc.

Note. When there is but one form of the participle, as מות (from to die), this is capable of all the meanings and constructions of both the act. and pass. participles.

Verbs used as adverbs.

§ 533. When two verbs immediately follow each other, either with or without the copula between them, the first of them often serves merely to qualify the second, and must be rendered adverbially.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. 18: 4, מָטֵים, a little water; Neh. 2: 12, אָבָשִים מְּטָּאָ, few persons; Is. 30: 33, הַבְּיִם הַּרְבֵּה, much wood, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, בְּיֵרִי יִנְטָּם, innocent blood; Ezek. 30: 16, בְּיֵרִי יִנְטָּם, daily persecutors; Deut. 26: 5, בְּיֵרִי מְעֵם, few men, etc.

§ 535. Adverbs standing in place of nouns, sometimes take prepositions before them.

E. g. Ezek. 6: 10, אָלּ חָבָּם, gratis; 2 Chr. 29: 36, בְּפְהָאֹם, suddenly; 1 K. 22: 20, הֹבָּדְ, so, [lit. in the so]; Esth. 4: 16, בְּכֹּדְ, so; Neh. 9: 19, בְּרֹתָם, daily.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, אמילה מילה איז , very much ; Deut. 28: 43, מילה מילה מילה, higher and higher; המים השים , deeper and deeper; 1 K. 20: 40, הבים אither and hither, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, בְּלֶשְׁלֵּ לֹאׁ יֶחְשֶׁב, silver was not at all regarded. In the parallel verse, 2 Chr. 9: 20, אֹל is omitted. Ex. 14: 11, הַּנְבְּלִי , because there were no graves at all. Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32:6, חַבֶּל חָבָּר, not wise, i. e. foolish: Ps. 43:1, אבׁר הַבּר בּיּר בָּיִל שָׁב , disgraced; Deut. 32: 21, בַּאַרְשׁב, not God; בָּיִל שִׁב , not a nation, i. e. not worthy of this appellation; Is. 31: 8, ארבּיין, not a mortal; 10: 15, אַרָּבֶּל, no wood at all, etc. This mode of expression is called λιτότης.

PREPOSITIONS.

§ 539. Prepositions, both simple and composite, govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 551.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative 7. But the various uses of this and others, are best learned from the Lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the ellipsis

of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of calamity or imprecation, often take a Dative after them.

E. g. 1 Sam. 4: 8, אוֹי לֶבוּר, wo to us! Ezek. 30: 2, הַה לֵיוֹם , שִּים

for the day!

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, מְשְׁרֵי with a Gen. after it; 29: 1, 2, הַבּר, with an Acc., etc.

PLEONASM.

543. I. OF PERSONAL PRONOUNS. Verbal suffixes are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, וְתְרְצֵּהוּ צֶּתְּהְהָּנֶהְן, she saw him the child; 1 Sam. 21: 14, בּתְרְצָּבוּר צָּתְרְבִּיבוּר he changed it his understanding; Job 33: 20, בווי הווי לְנִים his soul abhors it bread; Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. The suffixes of nouns are sometimes pleonastic.

E. g. Is. 17:6, בְּטְבֶּיהְ פֹרְיָה, in the twigs of it the fruit tree; Prov. 14: 13, בַּרְבִי שָבָּי, the end of it joy; Cant. 1: 6, בַּרְבִי שָבָּי, my vineyard which [is] to me. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, אָבְּרָבְּ, go for thyself, i. e. go; Cant. 2: 11, אַבָּרָ, it has gone for itself, i. e. has gone; Gen. 27: 43, אַבְּרָחַבְּ, flee for thyself, i. e. flee; ls. 31: 8, אַבְּרָּבְּ, he has fled for himself, i. e. he has fled; Job 39: 4, אַבְּרָבְּיּ, they turned not back for themselves, i. e. turned not back; Cant. 2: 17, אַבְּרָבְּיִ, compare for thyself, i. e. compare; Job 12: 11, 'the palate אַבְּרַבְּיִרָּ, relishes for itself,' i. e. relishes; 15: 28, 'houses which אַבְּרָבְּיִרָּ, they do not inhabit for themselves,' i. e. which no one inhabits; Prov. 13: 13, אַבְּבְּרָבְּ, he shall perish for himself, i. e. shall perish; Job 19: 29, בַּרָבְּ אַבְּ, fear for yourselves, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass בוד ב', lonely for itself,' i. e. alone, or lonely; Amos 2: 13, הַבְּמָה , full for itself, i. e. full; Ps. 144: 2, מְבַּנִעִּירַבְּיֵּ, my deliverer for me, i. e. my deliverer.

- § 547. II. Of Prepositions. The prepositions 2 and 22 are sometimes pleonastic.
- (a) בְּיָבְ הַאָּרָ הַאָּ Ex. 32: 22, 'thou knowest this people that אַרָב בְּיָבְ, 'they are evil,' lit. that they are in evil; Hos. 13: 9, בּיבִּב בְּעָוֹבְהְ, for my help is in thee, lit. in respect to me [1 am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, בַּךְ בַּךְ אָלָ, only thou [art] God, or, only in thee [is] God; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called Beth essentiae.

Note. The name of Beth essentiae, is also extended to בְּ used in cases like the following; as Ps. 118: 7, בְּהֵנֶה בִּעֹוְבֵר, Jehovah is among my helpers, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 11: 35.

(b) כָּלְּהָ ; as Deut. 15: 7, 'a poor man בַּאֲבֶּד אָהָי, one of thy brethren,' lit. of one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

- § 548. I. Of Nouns. The Nom. case is sometimes omitted before verbs.
 - (a) Before verbs used in an intrans. way, in order to denote condition

§ 549. The Acc. case, after several verbs which are in frequent use, is often omitted, as being unnecessary to render the language intelligible.

E. g. בְּרָה she bore, i. e. children; חם ה הברה he concluded, i. e. ברות agreement; he inclined or spread, i. e. אָהָ the ear, or אָהָ the tent; he lifted up, i. e. בול ליים he lifted up, i. e. ליים the voice; אין he arranged, i. e. שיים words in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required, by the sense, to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, מיבוך רובים thine eyes [are the eyes] of doves; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

E. g. אָבֶּק בֶּסֶא, a thousand [shekels] of silver; בְּחָב , ten [shekels] of gold; שַׁבְּירִם six [ephahs] of barley; שְׁבֵּיל two [loaves] of bread; comp. § 463.

Note. In expressing the day of the month, the word is commonly omitted; comp. § 465.

§ 552. II. OF PRONOUNS. The personal pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. nominascens, or after a noun; e. g. Gen. 6: 19, מְּבְּיִלְּיִלְּהָ, to preserve [them] alive, etc. instead of בְּבִילִּילָּהְ, Ex. 15: 2, 'Jehovah is my strength, מְּבְּיִלְיִּלְ, and [my] song,' for יְּבְיִלְיִהְ; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God מֵבִּיע observed them,' for בִּבְּיִבְּיֵלֵ ps. 137: 5, 'let my right hand הַבְּשִׁבָּי forget [me];' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun אָשָׁיָ is often omitted in various constructions; viz.

עשיה, what is this [which] thou hast done?

(f) אַשָּׁאַ, in the sense of that which, he who, those who, etc. is often omitted; e. g. Job 24: 19, 'Sheol takes away הַּטְּאוֹן [those who] have sinned,' Ps. 12: 6, 'I will place in safety יְפִידֵּע לוֹן [him whom] one puffs at,' i. e. who is contemned. (g) In an adverbial sense; as 1 Chr. 15: 12, אֵל הַבְּיִנוֹתִי בֹּוֹ, נֹם [the place which] I have prepared for it; comp.

δ 478. Note.

Note. The omission of \(\frac{1}{22}\)\textstyle{\Omega}_2 is much more common in poetry than in prose. In prose, it is generally inserted after a definite noun, and omitted after an indefinite one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. III. OF VERBS. The verb of existence (הַיָה) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, בּרוֹכִירוֹם אָנֹבִי, for naked [am] I; 4: 13, בָּרוֹל,

יבי , great [is] my iniquity, etc.

§ 555. When the words of any one are repeated, the verb אָבֵל (which marks quotation) is very often emitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, 'when I behold the heavens, אַמֶּר אָמָר וּ בּצְּלּוּת I exclaim], Lord, what is man!' 10: 4, 'the wicked in his pride [אַמָּה has said], בּלְּרַרְבָּרְ [Jehovah] will not punish;' comp. v. 13, where the ellipsis is supplied; Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, אַרָּר, i. e. [אוֹמֵר] . אַבִּי

§ 556. When a finite verb would be preceded by an

Inf. abs. of the same verb, the former is sometimes omitted: comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. ls. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 557. IV. Of Adverbs. The interrogative 7 is often omitted.

E. g. Gen. 27: 24, מחה זה בר א , art thou my very son, for האחה ; 3: 1, אָק כּי ; 1 Sam. 16: 4. 30: 8. 2 Sam. ז האָף כִּי ; 1 Sam. 16: 4. 30: 8. אַר כּי 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a negative interrogation, before אב ; as Jon. 4: 11, אַדְרָ בֹּא אָדוּכּ, and should not I spare Nineveh? instead of 857; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, השמה, אבו, and wilt thou not keep watch over my sins? So also before 58, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the negative adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3. 'speak not proudly, בצא עהק, let [not] any rash thing proceed from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted sign, shall [not] always perish; Ps. 75: 6. Job 28: 17. 30: 20. ls. 23: 4. 38: 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. nor, but, etc. E. g. Ps. 44: 19, 'our heart has not turned back from thee, זְהָעֹם אָשׁרָבוּ, NOR our steps declined; Is. 11: 28, רישיבר NOR did any answer, or, BUT none gave answer; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. V. Of Prepositions. The prepositions 2, 5, etc. are not unfrequently omitted, where the sense requires them.

(a) The prefix ב ; as Ps. 66: 17, אליו פידקראהי, I cried to him [with] my mouth, for בפר; 12: 3. 17: 10, 13, 14. 60: 7, 'help me [with] thy right hand; 103: 7. 109: 2, etc. Note, also, that the prefix בָּרֶתִי עּיֹבֶּם, used as a conjunction, usually excludes בְּיָ as Am. 9: 11, בַּרֶתִי עִיֹבֶם, as [in] the days of old, for בָּבְיבֵּנִי (b) The prefix ב ; as Prov. 27:7,

קפש רעבדה, [to] the hungry soul, for לָנָפָש ; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition זְם; Ecc. 2: 24, 'nothing is better for a man בָּבֶּל [than] that he should eat,' for בשראים.

§ 560. VI. Of Conjunctions. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

E. g. Prov. 11: 2, ' does pride come, אֹבי then cometh shame; Gen. 44: 4. Ex. 3: 18. 16: 21. 17: 6. Ps. 148: 5.

§ 561. Conjunctions which serve to connect words and phrases, are often omitted.†

(a) The copulative Vav; as Gen. 31: 2, סושליש ליש yesterday [and] the day before; Judg. 19: 2, הַנְים אַרְבָּעָה חַרְשִׁים, a year [and] four months; Hab. 3: 11, שֶׁמֶשׁ יָרֶתוּ (and moon; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry; or in the phraseology of common life. (b) The disjunctives אָל, אָ , or; as 2 K. 9: 32, שַּלְשָה two [or] three eunuchs; 1 Sam. 20: 12. Is. 17. 6. (c) The sign of comparison באשר, כאשר, as; Is. 21: 8, דיקרא ארוה he will roar [as] a lion; Ps. 11: 1, בורה הַרְכָם צפוֹר, fly to your mountain [as] a bird; Is. 51: 12, ' who shall be made חציר [as] grass; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has 12 so, the first member often omits 2; as Is. 55: 9, 'for as the heavens are higher than the earth, 72 so are his ways, etc. Ps. 48: 6. Job 7: 9. Judg. 5:15. (d) The particles אָשֶר, that; as Ps. 9: 21, 'the nations shall know אַכּוֹשׁ הַבְּעָה, [that] they are mere men;' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

§ 562. VII. Ellipsis in poetic parallelism. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and vice versa.

In the second member. (a) A noun; as Ps. 24: 1, Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 6, אוכר 'I am a worm and no man, [I am] the scorn of men; so אַק , in v. 10. (c) A verb; as

^{*} In technical language, that part of the sentence, which in cases like the above precedes Vav, is called protasis; that which follows, apodosis.

[†] This is called the constructio asyndetica, or asyndic construction i. e. without the oirdeo-1105 or conjunction.

Ps. 22: 3, 'O my God, אַקְרָא אַקּרָן מוּלוּ all the day, . . . and all the night [do I call];' 13: 3, יבר אָבָּר אָנִיר הּ, 'how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?' Is. 49: 7, 'kings shall behold and rise up, princes [shall behold] and do reverence, etc. (d) An adverb; as Ps. 10: 5, הַבָּיָבְ, 'why, Jehovah, standest thou afar off, [why] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of אֹב, see § 558. (e) A preposition; as Job 12: 12, בּישִׁישׁיב, with the aged is wisdom, יְבִישִׁי and [with] length of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—יְבִּי and [to] the temple,' for בַּאָבְי בָּצָר (from the God of thy father—יִבַ מוֹב (from) the Almighty,' for בַּאַב (From) in God of thy father בַּבָּר (from) in the words of my cry,' for יִבְּבָר (from) in the words of my cry,' for יִבְּבָר (graph) in the words of significant in the same in the same in the same in the words of my cry,' for in the words of significant in the same in the words of my cry,' for in the words of significant in the same in the words of my cry,' for in the words of significant in the words of my cry,' for in the words of significant in the words of my cry,' for in the words of significant in the words of my cry,' for in the words of my cry,'

In the first member; e. g. Is. 48: 11, 'for how shall [my glory] be profaned, for I will not give בְּבִּדִי, my glory to another?' And so often.

Remark. A multitude of obscurities in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E.g. Ps. 60: 2, בְּבְּעוֹתוֹ בְּיָשֶׁרְ, when he strove—and returned; Gen. 39: 18, בְּבָּעוֹתוֹ קוֹלֶי נְשֶׁקְרָא, when I raised my voice and cried; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos. 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 26, בַּרְיבֶּל מָבֶּרְי, he who abuses his father, [and] chases away his mother; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of person, especially in poetry; viz.

(a) A transition from the third person to the second; and vice versa. E. g. Is. 1: 29, 'for they shall be ashamed of the groves, which ve have loved;' Gen. 49: 4, 'thou wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the first person to the third. E. g Is. 42: 24. 44: 24, 25, 'I am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the first or second person to the third, and vice versa; as Prov. 8: 17 (Kethib) 'I love אָבָּבֶּבֶּא, HER lovers,' i. e. those who love me; Mic. 1: 2, 'hear ye people, בַּבָּב all of them, i. e. all of you; Job 18: 4. ls. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of constructio praegnans is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

*ZEUGMA.

§ 567. The name Zeugma is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc. which can with propriety be predicated of only one of the subjects; e. g. Job 4: 10, 'the voice of the lion, and the teeth of the young lions, are broken out,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, 'wherefore should we die, we and our land,' i.e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Est. 4: 1.

§ 568. The figure Zeugma also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to sense such connexion cannot be admitted; e. g. Ps. 65: 9, ' thou makest عَرِيْنَ , the outgoings of the morning and the evening to rejoice,' where outgoings cannot be predicated of evening; Gen. 2: 1, ' the heavens, and the earth, and all عَرِيْنَ the host of them, i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name Hendiadys is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to sense one of them must be taken as a Gen. following the other, or as an adjective qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, σεσοπος,' i. e. they shall be for signs of seasons, etc. 3: 16, I will multiply thy sorrow and thy conception, i. e. I will multiply the pains of thy conception; Job 10: 17, misfortunes and a host, i. e. a host of misfortunes; 4: 16, stillness and a voice, i. e. a low voice, comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, εν δια δυοῦν.

PARONOMASIA.

§ 570. The name Paronomasia is given to an expression, which contains two or more words selected in such a manner, that they may resemble each other in sound, while in sense they may differ.

Paronomasia is a very favorite figure of rhetoric among the llebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sontence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing Paronomasia, of which the following are the principal.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, אוב the stalk yields no אביק meal; ls. 5: 7, ' and he looked שַּבְּעִילָּה for equity, and lo אַבְּעָה shedding of blood, for אַבְּעָה ighteousness, and lo אַבְּעָה the cry of the oppressed;' 7: 9, ' וּ אַבְּעִינִר ye will not believe, then אַב אַנּ ye shall not be established;'

^{*} Besides the name παφονομασία, the Greek rhetoricians also called this figure παφήχησις and παφωνυμία; and the Latins agnominatio.

- 61: 3, ' he shall appoint פְאֵר הַדְּח אֵפֶּר, beauty instead of ashes;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.
- (c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. 43: 11, מוֹבָאִיר וּמוֹבָאִיר וּמוֹבָאִיר וּמוֹבָאִיר וּמוֹבְאָיר וּמוֹבְאָיר וּמוֹבְאָיר וּמוֹבְאָיר וּמוֹבְאָיר וּמוֹבְאָיר וּמוֹבְאָיר פּסוּר-חָטָאָה . Ps. 32: 1, בְּשׁוּר stands for יְנְשׁוּר See Mic. 1: 8. Ezek. 7:11. Amos 5: 26.
- (d) By employing, in some cases, a word sounding in some degree like another; as Joel 1: 15, 'it shall come קשר משר , as destruction from the Almighty;' Jer. 51: 2, 'I will send against Babylon בַּלֵּר בָּלֵּר בָּלִּר בָּלִּר בָּלִּר בָּלִּר בָּלִּר בָּלִר בַּלִּר בַּלִּר בָּלִר זְּלְ בַּלְּר בְּלִר זְּלְ בַּלְּר בְּלִר בְּלִר זְּלְ בַּלְר בְּלִר בְּלִיך בְּלִר בְּלִר בְּלִיך בּלְרִים, the end is come, come is the end, it is waked up against thee; Is. 1: 23, בּלֵּר בְּלִר בְּלִיך בְּלִּר בְּלִר בְּלִיך בְּלִּר בְּלִר בְּלִיך בְּלִּר בְּלִיךְ בַּלְּרִים בּעְּים בּבְּל בְּלִיך בְּלִּר בְּבִּיך בְּלִּר בְּלִיך בְּלִּר בְּבִּים בְּעִיךְ בַּלְּרִים בְּעִיךְ בַּבְּל בְּבְּיִיךְ בַּלְּרִים בְּעִיךְ בַּבְּיִים בְּעִיךְ בַּעְּבְּיִיךְ בַּעְּבְּים בְּעִיךְ בְּבְּיִיךְ בִּיִּבְיִיךְ בַּעְּבְיִיךְ בִּיבְּיִיךְ בַּעְּבְיִיךְ בִּיבְּיִיךְ בִּיבְּיִים בְּיִיבְּים בְּיִים בְּיִים בְּיִיבְיִים בְּיִיבְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְיּים בְּיִים בְּיבְיים בְּיִים בְּיבְיים בְּיבְים בְיבִים בְּיבְים בְּיבְים בְּיבְים בְּיבְיבְיבְים בְּיבְיבְים בְּיבְיבְיבְים בְּיבְים בְּיבְיבְיבְים בְּיבְיבְים בְּיבְיבְיבְים בְּ
- (e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] הַּסִירִים of thorns under בּסִירִים a pot;' Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty בְּיַרִים asses' colts, and had thirty בְּיַרִים, cities;' 15: 16, 'with the jaw bone of an ass, have I slain הַמֹּלִרְּחָ one heap two heaps;' 1 Sam. 1: 24, 'and הַבַּעֵר נַעֵר נַעָר the lad was yet a lad;' Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod שָׁבֶּר יָּנָר of the almond tree. Then God said, Well, for הַּשִּׁר, I watch over, etc.'

Note. Paronomasia is very common in the New Testament; as Matt. 8: 22, ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς let the dead bury their own dead; see above in e. In Latin are found capiatur Capua, cremetur Cremona; and Cicero exclaims (in Verrem IV. 24) quod nunquam hujusmodi Everriculum in provincia ulla fuit. In the writings of the monks of the middle ages, and of the older English divines. Paronomasia abounds to excess.

PARADIGMS

oF

VERBS AND NOUNS.

196 Par. I. Regular Verb transitive. §§ 212-219.

| 190 | Par. I. | | erb transitive | | 219. |
|---------|-------------|--------------|-----------------|---------------------------------|----------------------|
| | | Kal. | Kal. | Niphal. | Piel. |
| Praet. | 3 m. (sing. | | בֿבֿב | וָקְטַל | नुष्ट |
| | 3 f. | קָטלָה | רָכִבָּה | בקטלה | קִמלָה |
| | 2 m. | קַנַּלָתָּ | טֿבַבֿטֿ | נקם ל <u>ת</u> | नुर्वेद्व |
| | 2 f. | קטלת | רַבבּה | נקטלת | קטלת |
| | 1 c. | קַבַּלִתִּי | רַבַּבְתִּי | נקטַ לְתִּי | קטלתי |
| | 3 C. (plur. | | רָבִבּוּ | נקטלו | קִנִילוּ |
| | 2 m. | קטַלַּמָם | רַכַבהָם | נקטלהם | לַפַּלְמָם |
| | 2 f. | קטלהן | רַבַבּתוּ | נקטלתן | ל מּלְתּוֹ |
| | 1 | קַטַלנר | רַבֿבנר | נקטַלנר | קַבַּ לְנֵר |
| Inf. | abs. | קטוּלָ | בוב (בּ | הקטל(נקט | नुवर् |
| | const. | קטל | בָבלַ | הקטל | <u> </u> |
| Fut. | 3 m. (sing | יִקטל (| יָרְכַּב | יקטל | <u>וְקַמֵּל</u> |
| | 3 f. | תקטל | תרכב | אַטַבל | תקשל |
| | 2 m. | תקטל | בפֿב | תקטל | תקשל |
| | 2 f. | תקטלי | תרכבי | הקטלי | תקשלי |
| | 1 | מקטל | אָרַכַּב | מקטל | מקטל |
| | 3 m. (plur. | יקטלר (| יִרְכָבוּ | יַקָּנִם לַרְּ יַקְנִם לַרָּ | י <u>ק</u> שלר |
| | 3 f. | ת קט לנה | הַרְכַּבְנָה | הַקָּבֶּבְנָה | הַקַּמַלנָה |
| | 2 m. | ה קטלר | קרְכִּבוּ | תקטלו | תקשלר |
| | 2 f. | הַקְּטֹלְנָה | ישֹּׁרְבַּבְנָה | תקטלנה | תקשלנה |
| | 1 | נקטל | נרבב | نظفع | <u>נק</u> מל |
| Fut. ap | oc. | | | | |
| Imp. | 2 m. (sing | , , | רַכב | הקטל | קטל |
| | 2 f. | קטלי | רָבְבִי | הקטלי | קטלי |
| | 2 m. (plui | | רַבְבּר | הקטלר | קטלו |
| | 2 f. | קטלנה | רְבַּבְנָה | הקַפֿלְנָה | <u>ק</u> ַפַּּ֫לְנָה |
| Partc. | act. | קוֹטֵל | רוֹכֵב | | מ <u>ק</u> טל |
| | pass. | קטרל | רַכוּב | יָק ָ טָל | : |

Par. I. Regular Verb transitive. §§ 212-219. 197

| | | egular verb | transitive. 33 | 212 - 219. 197 |
|---|----------------------|--------------|----------------------|--------------------------|
| _ | Pual. | Hiphil. | Hophal. | Hithpael. |
| | र्वेद् (र्वेष्ट्) | הקטיל | הַקְמַל (הַקְמַל) | התקשל (ההקשל) |
| | פוני. קטלָרו | הקפילה | פוכ. הקטלה | פוכ. התקטלה |
| | ָקַפַּלְתַּ | הקסלה | הקפלת | הַתַּקַפַּלָּת |
| | <u>למלת</u> | הקטלת | הקטלת | התקשלת |
| | ַקַטַּלְתִּי | הקטלתי | הַקַבַּלְתִי | <u>הוֹתַלַמַּלְתִּי</u> |
| | קטלו | הקטילו | הַקטלו | התקשלו |
| | קטלמם | הקטלתם | הַקְטַלְהֵם | התקשלתם |
| | ַק <u>מ</u> ּלְמֶּךְ | הקטלמן | בילהקשו | עיעלפֿלָטּוּ |
| | קַמַּ לְנרּ | הֹקַטַּלְנרּ | הַקְנַבּ לְנר | חָתַקַטַּלְנוּ |
| _ | קטל | הקטיל | בילמל | |
| | <u>ק</u> טל | הקטיל | הקטל | <u>הַתְּלַ</u> מָּל |
| | רקטל (יַקְפֵּל) | רַקִניל | יקטל (בקטל) | יחקשל (והקשל) |
| | ल त्यर् | תקטיל | פונה לטקה | התקשל יייי |
| | תקטל | הַקִניל | הלמל | התקשל |
| | תקטלי | תַקטרלי | הַקְםלִי | <u>הַתְּקַטְלֵי</u> |
| | מקטל | אקטיל | מקטל | אתקטל |
| | רָ קִשׁלִר | בַקנוֹ רלוּ | בקטלו . | רתקשלו |
| | הַקַפַּלנָה | תַּקְנָה | הַקְבַּלְנָה | הַתְּלַ <u>ט</u> ְּלְנָה |
| | <u>ה</u> קשלו | תַקִנילוּ | הַקִנילוּ | תתקשלו |
| | תקפלנה | תַּקנה | הַקְּבַּלְנָה | תַּתְקַשָּׁלְנָה |
| | נקשל | בַקִנִיל | נָקְמַל | וֹעַקַמֵּל |
| - | | בַּקְמֵל | | |
| | | הקטל | | בינולמק (בינוסק) |
| | | הקטילי | | התקטלי יייי |
| | | הקטילו | | התקטלו |
| | | הקטלנה | | הַתַּקַשַּׁלְנָה |
| | | מַקִניל | | מעלמק |
| | מַקְטַל (מְקָשָל) | .,:- | מַלְמַלְ (מַּלְטָבְ) | ; |
| | | | | |

| 198 | Par. | II. Reg. Ve | erbs intrans | sitive. §§ 220- | —222. |
|--------|--------|------------------------|-----------------|------------------------------|----------------------|
| | | Kal. | Kal. | Kal. | Kal. |
| Praet. | 3 m. | שָׁפַל (sing.) | שָׁאַל | נלד | יָגר |
| | 3 f. | שָׁפַלָּה | שָׁאַלָה | רָלְדָה | ָּנְגָרָה יִגְרָה |
| | 2 m. | הַפַּלה | <u>שַׁאַל</u> ת | וֹלְבַׁתַ (נְצֵּבְׁתָּ | בָגרֹתָ |
| | 2 f. | שַׁפַּלִת | שַׁאַלִת | הַלְבְּוֹת (בְּבְּנִיםׁ) | יָגֹרָת |
| | 1 | שָׁבַּבּלִתִי | שָׁאַלְתִי | בַּלְבְׁנִתְּ (בְּבְּנִתִּי) | רַגּרָיִתִּי |
| | 3 (1 | ישׁ פלר (rular.) | שָׁאַלִר | ַרלָדף רלָדף | לגרר ף ייגריי |
| | 2 m. | שָׁפַלְהָם | שאלתם | יַלְדָתֶם | יָגָרְתָּם |
| | 2 f. | הפלמו | שאלהן | וָלִדְהֶּוֹ | וָבֶּרְתָּוֹ |
| | 1 | שַׁבַּלְנוּ | שַׁאַּלְנרּ | רַבַּקונוּ | רַגֹּיִרנר |
| Inf. | abs. | שפול | שאול | (The other forms in t | |
| | const | שפל | שאל | | |
| Fut. | 3 m. (| ישפל (sing.) | ישאל | | |
| | 3 f. | תשפל | תשאל | | |
| | 2 m. | תשפל | תשאל | | |
| | 2 f. | תשפלי | תשאלי | | |
| | 1 | אָשׁפַל | אשאל | | |
| | 3 m. | plur.) ישפלר | רשאלר | | |
| | 3 f. | ָתִשׁ <u>פֿ</u> ּלִנָה | תִשׁאַלנָה | | |
| | 2 m. | תשפלו | תשאלו | | |
| | 2 f. | תשפלנה | תשאלנה | | |
| | 1 | נִשׁפַל | נשאל | | |
| Imp. | 2 m. | שׁמַל (sing.) | שאל | | |
| • | 2 f. | שפלי | שאלה | | |
| | 2 m. | | שַׁאַלר | | |
| | 2 f. | שׁבַּלנָה | שַׁאַּלְנָה | | |
| Part. | act. | שפל | שואל שאול | | |
| | pass. | *** | שַארל | | |
| | | | | | |

Par. III. Verbs D Gutt., smooth enunciation. § 224. 199

| | | Kal. | Niphal. | Hiphil. | Hophal. |
|---------|---------------|---------------------------------------|-------------------------|------------------------------|----------------------------|
| Praet | • | ַ עַמַר עַמַר | נָעֶמַר | הָבֶמִיד | הַנְמֵר |
| | | | | הֶגְמִידָה | הָעָמְרָה |
| | | ַנְמַיְ קַמַּיְ | נֶעֶמֶדָה נֶעֶמַדְהָ | הֶנְמַרָת | הַגְמַרָה |
| | | ָּעֲמֵד עַמֵּד | נעמרת | העמרת | |
| | | עמד | נֶגֱמַּדְתִי | הֶעֲמַרְתִּי הָעֲמַרְתִּי | הַנְמַרָת |
| Plur. | • | : * | וערדל | הָעֶבֹיִיוּי | הָעְמֹּרְתִי |
| 2 1411 | | עמו עמו | נֶעֶמְדוּ נעמָדתִם | | הָעָמִרוּ הַיִּמְרְהַמְ |
| | | | | הֶעמרמי | הַנְמַרְתֵּם |
| | | ינמן יימי | נֶצֶמְרָהֶּן | הֶעֶמַרְתָּר | הַנְמַרְתָּן |
| | | בְבַּיִּ | נֶעֱמַּדְנּרּ | הָגֶמַּדְנוּ | הָעָמַדנר |
| Inf. al | | נְמוּ | נַנְעַמוֹד | הַעִמיד | |
| C | onst. | יַבמ ו | העמר | הַעַמִיר | הָנְמַר |
| Fut. | רַעַמד | בָּתֶנַק | יִעִמִּד | יַעִמִיד | יָעָמַד |
| | הַנִמד | ָת <u>ֶ</u> תֶּדֶל | הַנָמר | תַעמיד | הָעָמֵר |
| | חַנֵּמד | فتلتف | תעמד | תַּצִמיד | תקמר |
| | תעמדי | הָהֶוֹקי | תַּלְמִדִי | תַעמידי | תעמדי |
| | אֶנֶמֹד | אַתְוַק | אנמר | אַנִמיד | אעמד |
| Plur. | וַעִמְדוּ | רָבְיוֹיָקרּ בּ | ועמדו | וְעַׁמִּיִדרּ | יַעמדר |
| | תַּעַמֹּרְנָה | הָתָדַ בְּלָנָה | תִּעמִרנָה | תַּעִמִּדנָה | תָּעְמַּרְנָה |
| | הַעִמרוּ | שָׁתָּדְּקַרָּ | העמדו | תַּנְמִידוּ | הָנְמִדוּ |
| | תַּצְמֹׁדְנָה | טַתְדַּ לַנָה | הַנְמַרנָה | תַּעמִרנָה | חַגְמַרְנָה |
| | נַעמד | בֶּתֶזַק | נעמר | נעמיד | נעמד |
| Fut. ap | | | | רַעָּמֵר | |
| Imp. | צַמד | בֿוַזַל | הנמד | הַנִמֵּר | |
| | עמדי | הוֹת | הגמדי | הַנְמֹירִי | |
| Plur. | עמדר | הזקר | הַגְּמִרנּ | הַאַמִידוּ | |
| | צַמרנָה | ֖֖֖֖֖֖֖֖֖֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓ | הָצָמִדְנָה | הַעמִרנָה | |
| Part. | | • | • | מַצִמיד | |
| | pass. ימרד | | נֶעֶמֶד | | מעמר |
| | | | | | |

Par. IV. Verbs 5 Gutt., rough enunc. §§ 225. 200 Kal. Kal. Niphal. Hophal. Hiphil. חדל (מדל) Praet. חגר נהפה TETT ההסיר חדלה 3 f. חַגרָה חדלת 2 m. etc. etc. etc. etc. 2 f. 1. הָחָסָּירוּ הַהִּפַכּר 3 (plur.) 2 m. חדלתם etc. חַבלתוּן 2 f. 1. חדול Inf. abs. חגור ההסיר const. קבַקַק הַהִבּבּה בַהגר Fut. 3 m. יהפה 3 f. תחגר תהפה 3270 2 m. תחגר etc. etc. 2 f. הַחִגִּרִי I 3 m. (pl.) יהדלר 3 f. 2 m. שַתְגַרוּ 2 f. תחגרנה נחגר 1 חַדַל חגר Imp. 2 m. ההפה 2 f. ההפכי etc 2 m. (pl.) ההפכר הָהַפָּכנָה 2 f. חַגֹּרִנָה חדל חוֹגַר Part. act. מחסיר pass. מהפר נוופר

| Par. V. | Verb $\overset{q}{z}$ | Guttural. | §§ 229—232. | 201 |
|---------------------------|-----------------------|--------------------------|--------------------|-----------------------|
| Kal. | Niphal. | Piel. | | |
| PYI | נוָעק | בֹרֶה (נְהַגּי) | ברך (במץ) | הַבְבָּרָדְּ |
| ग्रेंग | ניובקה | פוכ. הַבְבַה | פוכ. הַבְּבָה | התבֵּרְכָה |
| זַבַּקָּדָּת | נובקת | בֿרַכָּתַ | בַּרַבְּיכָתַ | חָבָבַבְנִינְ |
| D'E'ZI | נזעקת | שַׁבַבָּה <u>ָ</u> | | התברכת |
| יַבֿקתי יַ | כזַעַקְתִּי | בּרַבִּתִּי | פַּרַכִּתִּי | התבַרַכִּתִּי |
| 15 de | נוִנְקרּ | בֹרכוּ | בֹרְכוּ | הִתְבֶּרֵכוּ |
| זעקתם | נזעקתם | ַבַּבַר <u>ָ</u> כְּמָּם | ו פַרַכְתָּם | הַתְבַּרַכְתֶּב |
| זעקתן | נוֹבֹלשׁנוֹ | פַרַכָּתֶּן | פַרַכְּתֶּן | הָתבָּרַכִּתָּוֹ |
| זַלַקנר | נוָעַקנר | בַרְּנוּ | בַּרַבְנוּ | הַתְבָּרַנִּנּ |
| ַנירק <u>ז</u> ערק | | | | |
| וֹעקׁ | FRET | فتك | פֿרַה | ָהַתְבַּרֵדְּ |
| וְזָעַקּ וְנָהם | יוּעק (| יברה (וְנַּהֵג | וָבֹרַדְ (וְרֵחֵץ) | יִתְבָּרֵדְּ |
| חוצק חנהם | תונעק | פוברה פוב | otc. אברה | תתברד |
| תושק תנהם | תוַעק | מבנה | מבַרַה | <u>שַּׁ</u> תְבָּרֵלְ |
| תוֹצַקי תנהבי | ית ביל בילר | תברכי | תברכי | תתברכי |
| מועק אנהם | 7718 | אַבַרָדָּ | אַבֹרַךְּ | מֶתבָּרֵדְּ |
| יוְעַקר יִנְהַמר | רדַיַּבַקר | יַבְרָכוּ | יִבֹרְכוּ | יִתבֶּיִכוּ |
| הַזְצַקָּנָה הִנְהַמְנָה | | הַבַרַכנָה | תברכנה | הַתְבַּרַכִנָּה |
| תוצקו תנהמו | | חַבְרַכּוּ | תברכו | חַתְבָּרְכוּ |
| תוְצַקנָה תִנהֹמנָה | - | תבַרַכנָה | תבֹרַכנָה | תִּתְבַּרַכִנָה |
| נוצק ננהם | נפָּעק | יָבָרֶדְּ | יָבֹרהָ: | נִתְבָּרֵדְּ |
| וָעק | הַנָּגִק | בַרָד (בַּהַגּ) | | התַבָּרָדָּ |
| יַבְּקר זְּצַקר | ההנקר | פוכי פרכי | | התברכי |
| זַצַקר | והנָּעַקר | יי: י ברכו | | התברכו |
| ַזְבַּקְנָה זְבַּקְנָה | הזַּלַקנָה | בַּרִבנָה | | הַתְּבָּרְכנָה |
| | | | 18. | מהפרד |
| זרֹצִק זַערק | נוָעָק | בַּבַרָ דְּ (מְצַהֵּג | מברה | ָבְיָהְבָּרֶךְּ |
| 1, 1, 1 | 17:1 | 26 | 1. | |

202 Par. VI. Verb 5 Guttural. §§ 233—236.

| | | | Kal. | Niphal. | Piel. |
|---------|---------|---------|-----------------|---------------------------------------|-----------------------|
| Praet | t. 3 m. | (sing.) | שַׁמֵע | נשמע | (הְנֵינֵג) שַׁמֵע |
| | 3 f. | | שָׁמִנֶה | נשמעה | פוכ. שמעה |
| | 2 m. | | שָׁמַעָּהָ | נשמעת | שַׁמַּע <u>ת</u> |
| | 2 f. | | שמעת | נשמעת | מַבַּעַת |
| | 1 | | שמעתי | נשמעתי | יש ַמַּעִתִּי |
| | 3 | (plur.) | שמער | נשמער | שׁמִער שׁ מִער |
| | 2 m. | | שמתחם | נשמעמב | שמִקחִם |
| | 2 f. | | שמעתו | נשמעתן | שמעחו |
| | 1 | | שַׁמַענוּ | נשמענר | שַׁמִּענר |
| Inf. | abs. | | שמוע | · · · · · · · · · · · · · · · · · · · | |
| | const | • | ָשׁמֵע <u>י</u> | השָׁמֵע | שַּׁמַע |
| Fut. | 3 m. | (sing.) | ישמע | יִשַּׁמֵע | ישמע (ישמע) ישמע |
| | 3 f. | | תשמע | חשבע | פוכ. חשמע |
| | 2 m. | | תשמע | תשבע | חשמע |
| | 2 f. | | תשמעי | השמעי | חשמער |
| | 1 | | אשמע | אָשֶׁמֵע | אִשַׁמֵּל |
| | 3 m. | (plur.) | ישמעו | רִשֵּׁ מִער | יִשׁמִעוּ |
| | 3 f. | | תשמענה | חִשְׁמַלִינָה | חש מַּענָה |
| | 2 m. | | תשמער | השֶׁמְער | אָשׁ מָער |
| | 2 f. | | תִשׁמַּענָה | השַׁמַּענָה | השֵׁמַּענָה |
| | 1 | | נשמע | ָנשָּׁמֵע | ָנשׁ <u>מַ</u> ע |
| Fut. a) | ooc. | ~ | | | |
| Imp. | 2 m. | (sing.) | שמע | הַשָּׁמֵע | (הַבֶּע (שַׁבַּגַ) |
| | 2 f. | | שמער | השמעי | פוכ. שַׁ מֵּעִר |
| | 2 m. | (plur.) | שִׁמִנוּ | השָמער | שִׁמִנר |
| | 2 f. | | שׁמַּענָה | הָשָּׁמֹּעָנָה | שַׁבַּּלִענָה |
| Part. | | בֵוּע) | | | משמע (משמע) |
| | pass. | | שַׁמרעַ | נשמע | |

| Par. | VI. Verb 5" Gut | ttural. §§ 23 | 33—236. 203 |
|------------------------|-----------------|---------------|----------------------------|
| Pual. | Hiphil. | Hophal. | Hithpael. |
| <u>שַׁמַע</u> | השמיע | הָשׁמֵע | השחשת (השְּׁמַנֵּנְ |
| ם מנה | השמיעה | השמעה | השתמעה פינה |
| שָׁמַעָהָ | הָשׁמַּעהָ | הָשׁמִּעהָ | השתמעה |
| שַׁמַעָת | הָשׁמַּעִה | הָשֶׁמַּצִתִּ | השתַּבַּעִת |
| שָׁבַּ מְעִתִּי | השבלעתי | הָשׁמַּעִתִּי | הָשׁתַּבַּקִּיקִיי |
| שִׁמִער | הִשְׁמִיער | הָשׁמְער | השתשער |
| שמעתם | השׁבֻבְעָתָם | השמעתם | השתמעתם |
| שָׁמַעִתְּרָ | השמעתן | הַטמעתו | הָשׁתַבּיִעָהָן |
| שָׁבַ <i>ּ</i> מִינר | השמענר | הָשׁבַּלִענוּ | הִשַׁתַּבַּיענוּ |
| bakasa | 10 10 10 10 L | | |
| <u>שַׁמַע</u> | השמיע | הָשׁמֵע | הִשׁתַּמֵּיֵ |
| ישמע | רַשׁמִיעַ | רָשׁמֵע | השתמע (ושְׁתַּמֵע) |
| משָמֵע | חַשׁמִיעַ | הַשַׁמַע | פוני. חַשַּתַע |
| חָשֶׁמֵע | תַשָׁמִיעַ | הַשַׁמַע | חשתמע |
| תשמעי | חַשְׁמִרִער | הָשׁמִעי | חשהַמִּעי |
| אַשמע | אַשמיע | אָשׁמֵע | מָשׁחַמֵּע |
| ישמער | רַשׁמִרער | רָשׁמִער | ישתמער |
| חשמענה | חַשׁבַענָה | תַשׁמַענָה | הָשׁהַבּּלִינָה |
| חשמער | חַשִׁמֹּיער | הַשִּׁמִער | חשחמער |
| חשמענה | הַשְׁמַּעְנָה | חַשׁמַענָה | שׁמַעְעָנָה |
| נשָׁמַע | נַשִׁמִיצֵ | נָשׁמַע | נשתמע |
| | רַשְּׁמֵע | | |
| | הַשְּׁמֵע | | רְשַׁתַּמַע (הִשְּׁמַגֵּיֵ |
| | דיְשׁמִיעִי | | השתמעי הש |
| | חַשְׁמִּיער | | השתפער |
| | השמענה | | השתפֿענה |
| | מַשמיע | | מחשבת (מהשפת) |
| משמע | • | מַשמֵע | |

| 204 | | Par. VII. | verbs N | 5. 99 240. | 241. | |
|---------|---------|-------------|--------------|--------------|--------------|------------|
| | | Kal. | Kal. | Niphal. | Hiphil. | Hophal. |
| Praet. | 3 m. | מכל | אמר | נמכל | האכיל | האכל |
| | 3 f. | (regular) | (regular) | (as o Gutt.) | (as o Gutt.) | as o Gutt. |
| Inf. | abs. | אַכול | אמור | | | |
| | const | מכל . | אֵמרׁ | האַכל | הַאָּכִיל | האכל |
| Fut. | 3 m. | ראכל | יאמר | ראכל | יַאַכִּיל | ראכל |
| | 3 f. | תאכל | תאמר | תאכל | etc. | etc. |
| | 2 m. | תאכל | חאמר | תַאָּכַל | | |
| | 2 f. | תאכלי, | תאמרי | תאכלי | | |
| | 1 | אכל | אַמֵר | אאכל | | |
| Plur. | 3 m. | ראכלר | יאמרו | יאכלו | | |
| | 3 f. | ז תאבללנה | תֹאַמַּרְנָז | תאַכֿלנה | | |
| | 2 m. | תאכלו | תאמרו | תאַכלר | | |
| | 2 f. | ה מאבללנה | תאבורנו | תאַלֿלנה | | |
| | 1 | נאבל | נאמר | נאכל | | |
| Fut. ap | oc. | | | | ್ರಿಶಿಜಿಸ | |
| Imp. | 2 m. (s | אַכל (-ging | ממר | המכל | האכל | |
| | 2 f. | אכלי | אמרי | | etc, | |
| | 2 m.(p | אבלר (מום | אמרו | | | |
| | 2 f. | מַללנה | אַמַּרנָה | | | |
| Part. | act. | אוכל | | | מאכיל | |
| | pass. | מַברל | | ינשבק | • | מַאָּכָל |
| | | | | | | |

The derivative conjugations of verbs אם are declined in the same manner as those of בּ Guttural; א being treated (out of Kal) as a Guttural, and not as a Quiescent; see Niphal, etc. in the Paradigm. In like manner, Piel בַּאַא, Pual בַּאַא, Hithp. בַּ בָּאַרָּדָּ, compare verbs בֹ Guttural, שַּבָּיל and בְּיַדָּ, for the mode of inflection.

| Par. VIII. | | orig. "อ; I. | | | |
|--------------|--------------|----------------------------|-------------------------|---------------|-------------|
| | Kal. | Kal. | | Hiphil. | Hophal. |
| Praet. | רַשַׁב | יַרַש בַ | בשׂלט | הושיב | הושב |
| 3 f. | (regular) | (regular) | T : | הוֹשִּׁיבָה | הושָבה |
| 2 m. | | | נוֹשַּׁבְשָּׁי | הושַּׁבָתַ | הושבת |
| 2 f. | | | נושבת | הושבת | הרשבת |
| 1. | | | נושבתי | הוֹשַּׂבְתִּי | הושַבתי |
| Plur. 3. | | | נושבו | חושיבו | הרשבר |
| 2 m. | | | נושַׁבְהָם | הושבהם | הושבתם |
| 2 f. | | | נושבהו | הושבהו | הרשבהן |
| 1. | | | נוֹשַׁבְנוּ | חוֹשַּׁבְנוּ | הרּשַׁבְבנר |
| Inf. abs. | רָשׁוֹב | יַרוֹש | | | |
| const. | שָּׁבֶּת | (مِعَا) كَيْشِكْ (مُعِمَا) | בהָּזָת | הושיב | הושב |
| Fut. | ישב | יִררַשׁ (יִרשׁ) | יַנְשָׁב | יושיב | רושב |
| 3 f. | تمشح | מירַש | תַנְשָׁב | תושיב | מושב |
| 2 m. | ೨೮೮೧ | מִירַש | תַּיָשֶׁב | מושיב | תושב |
| 2 f. | תשבי | תירשי | תַּלְשָׁבִר | תוֹשִׁיבִר | חרשָבר |
| 1 | אטב | אירש | אַרָשָׁב | אושיב | ארשב |
| 3 m. (plur.) | וִשְבוּ | יירָשׁר | יַנְשׁבר | דושורבר | יר שָבר |
| 3 f. | טַבַּנָר וּ | הַיבַשְׁנָה | הַנְשֵּׂבנָה | תוֹשֵּׂבְנָה | תושַבנה |
| 2 m. | חשבר | חירשו | חַלְשָׁבוּ | תוֹשָּׁיבוּ | תרשָבר |
| 2 f. | ַתִּשַּׂבנָר | ָתי <u>ר</u> ַשְׁנָה | ָתּרָשֵׂבְנָה <u>וֹ</u> | תוֹשֵּׂבְנָה | תושַּׂבנָה |
| 1. | בשֵׁב | נירַש | נוּהַב | כושיב | כרשַב |
| Fut. apoc. | | | | יושב | |
| Imp. m. (s | ing.) ⊃ຫຼ | יַרַשׁ (בשׁ) | הַנְייֵב | הושב | |
| f. | ישבי | יִּרָשָׁי י | הַנְשָׁבֵּר | הושיבי | |
| m. (p | שבר (נו | ירשר | הַנְשָבוּ | חושיבו | |
| f. | מַבְנָה: | וְרַלִּשְׁנָה | | הוְשֵּׂבְנָה | |
| Part. act. | | | | מושיב | |
| | יָנשׁרב | יוֹרָשׁ יַרִּוּשׁ | כוּשָׁב | | ברשַׁב |

| 206 | Par. 1 | IX. Verb | s ້ອ. II. Class. |
|--------|---------------|-----------------|---------------------|
| | | Kal. | |
| Prac | et. 3 m. (| ילמב (·ging | היטיב (הטיב) |
| | 3 f. | (regular) | הֵיפֿיבָה |
| | 3 (plur.) | | הישיבו |
| Inf. | abs. | רָטוֹב | |
| r | const. | : | היטיב |
| Fut. | יברים 3 m. במ | וישב { : | (בְיִנִיב (בִּטִיב) |
| | 3 f. | שומב | הַיִּטִיב |
| | 2 m. | שֿימַב | שׁוִטִיב |
| | 2 f. | תיטבי | הַרְטָּיבִר |
| | 1 | אַלטַב | איטיב |
| | | יייטבר (| יֵוּיִטַּׁוּברָּ |
| | 3 f. 7 | יַעּיקַּבְנָּוּ | הֵיטַּבְנָה |
| | 2 m. | ישומבר | הַיבּוּ |
| | 2 f. 7 | ישוקבנו | הַּרִּמַּבְנָה |
| | 1 | נימֿכ | ניטיב |
| Fut. a | poc. | ڗ؞۫ڔؿڔ | ניטַב |
| Imp. | m. (sing.) | ַ בַּיַב | היטב |
| | f. | יִטְבֵי | הֵוּטִּיבוּ |
| | m. (plur.) | ישבר | הִיבֿיבוּ |
| | ſ. | יַטַבנָה | הַימַּבְנָה |
| Part. | act. | רומב | מישיב |
| | pass | רָטוּב | |
| Rom | anks Ni | inhal in we | rhe of this eno |

Remarks. Niphal, in verbs of this species, does not occur. The Daghesh'd conjugations are regular throughout; e.g. Piel במו, Pual במו, Hithpael במו, Hithpael במו, Hophal conforms to the model in Par.VII; e.g. מון, etc. Only Hiphil, therefore, distinguishes the II. class of verbs ב, from those of the L. class.

| Par. X. 50. | III. Class. |
|--------------|-------------|
| Kal. | Kal. |
| נֿאַת | bzi |
| (regular.) | etc. |
| | |
| | |
| יַצות | נצוק |
| | PZ? |
| נגע | יִבק |
| | |
| ਪੜ੍ਹਾਂ | תבק |
| ਪੜ੍ਹਾਂ | nzq |
| نعتند | תִּבִקִי |
| מצת | nzq |
| | |
| יִּצִתוּ | יִּבְקוּ |
| עזַענע | תבקנה |
| שֹׁבֵּתוּ | מבקר ה |
| ករុភ្មំភ្នំគ | תצקנה |
| • | • |
| וֹצֵת | נצק |
| | |
| | |
| | |
| | |
| | |
| | |
| יוֹבֵת | יוֹבֵק |
| רָצוּת | izred |
| | |

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. next, Hiph. next, etc.

| | | | 1 al. Al. | A CLOS | | 201 |
|------------|---------|-----------|-------------|------------------------|-----------------------|-----------------|
| | | Kal. | Kal. | Niphal. | Hiphil. | Hophal. |
| Praet. | | נֿפֿל | הַצַב | נדמ | הגיש | הַגַּש |
| 3 | 3 f. | [regular] | [regular] | נִגְשָּה | הגֿישָה | הַנְשָׁה |
| 2 | 2 m. | | | נְגַשְׁהָ | ឃុំភ្នំដ | |
| 2 | 2 f. | | | ניקהים | הנשת | חַנשת |
| 1 | Ĺ | | | נַגַּשָּׁתִּי | הַנַּשִׁתִּי | הַגַּשׁתִי |
| 3 | 3 m. (| plur.) | | כִגשר | חְגִּרשׁר | והגשר |
| 2 | 2 m. | | | נוַשׁתָם | ದಿಶ್ಚಿದ್ದಾಗ | הַנִשְׁמָם |
| 2 | 2 f. | | | נַגַ <u>ּ</u> שׁׁמֶּלָ | והַנִשׁמָד | הַנַשׁתֶּרְ |
| J | 1 | | | יָבַשְּׁנר | חַלַשְׁנר | אַמַענר |
| | bs. | נַפול | נַגוֹשׁ | הנגש | הַגִּישׁ | |
| C | onst. | נפל | กพู่รู้ | | הַגִּישׁ | <u>הַגַש</u> |
| Fut. | | יפל | יַבשׁ | ינגש | רַגִּרשׁ | יגש |
| 3 f. | | תפל | שׁצַש | שנגנש | תַּגִישׁ | מַנַים |
| 2 m. | | תפל | שַׁלַש | חנגש | חַגִּישׁ | תנש |
| 2 f. | 1 | ועפלי | וְתִּנִשִׁי | הַנְגִשִׁי | ַתַּגִּישָׁי <i>י</i> | תַּנְשֵׁי |
| 1 | | אפל | מַלַני | אנגש | אַגִּרשׁ | אַנש |
| 3 m. (plur | .) | יִפלוּ | יִבְשׁר | יבָּגִשׁיר | ן בְּרִשׁ רִּ | יגשר |
| 3 f. | | תבלנ | הַנַשְׁנָה | הַנָגִשְׁנָה | הַגִּשׁנָה | הַלַּשׁנָה |
| 2 m. | , | תפלו | תִנשׁר | תנגשו | าเข้าวิท | תנשר |
| 2 f. | 77 | תפלנ | תַנַשׁנָה | חנגשנה | שַנְּשִׁנָה | ករ្ទុំស្ថិត |
| 1 | | נפל | בַנַש | נפֿעמ | בַנִרשׁ | <u>ָּר</u> בַּש |
| Fut. apoc | | | | | עאַנ | |
| Imp. m. | | נפל | בַש | הנגש | הַנִּש | |
| f. | | [regular] | ּגִשָּׁי | הַבָּבָשִׁי | הַלַּישׁי | |
| m | (plur.) | | רָשר | הנגשר | הַגִּישנּ | |
| f. | | | ַבַּשְבָּר | הנגשנה | חַנִּשְנָה | |
| Part. ac | t. | נוֹפֵל | נרגש | | בַּגִּיש | |
| pa | ass. | | בַגרש | نڌڙڻ | | מנש |

| 208 | | | §§ 256 —266 | |
|----------------|---------------|-----------------------|------------------------------|------------------------|
| | Kal. | Kal. | Niphal. | Hiphil. |
| Praet. 3 m. | 70 | בֿבֿב | נָסַב (נְהַלּ) | הסב (הַכַּב) |
| 3 f. | לַבָּה | קבבה | ָנַכַּבָּה | - ಗತ್ತರಿಗ |
| 2 m. | חַלבֿוֹנָת | סַבַבת | נַסַבּוֹתָ | הַסבות |
| 2 f. | בַבוֹת | סַבבת | נַסַבּוֹת | הַלבות |
| 1 | בַבֿוֹתִי | סַבַבתי | ָּנָ סֵבֿ וֹתִי | הָסַבֿוֹתִי |
| 3 (plus | שַׁבַּר יי | סבבר | נַסַבּרּ | חַלַבוּ |
| 2 m. | סַבּוֹתֵב | סבבתם | נַסַבּוֹתָם | הַסבּוֹתִם |
| 2 f. | וַתְוֹבֻׁסַ | סבבהם | יַ בַבוֹ הֶן | הַסבּוֹתֶן |
| 1 1 | קַבֿונו | ַ סַבַבנוּ | יָנַם בּֿרֹנוּ | הַסבּוֹנוּ |
| Inf. abs. | סָבוֹב | | | |
| const. | (テジ) ゴロ | | הַפַּב (הַחֵּל) | הַמַב |
| Fut. | יִפֹב יָכֹ | <u>ה</u> קל | וַפַב (וִדִּם) | לָמֶב (נַתָּמ) |
| 3 f. 📑 | ज्ञा चंग्र | <u>ज</u> न्द् | עַפַב <u>ב</u> | חַמב |
| 2 m. | סט קסט | תקל | ַחַ פַ ב | חַכב |
| 2 f. יבל | תִּסְבִר חָלֹ | <u>धर्</u> देद्र | שֿפַבּוּ | ַתַּסָבּי [ָ] |
| 1 5 | אסב אס | מקל | מסב | מסב |
| 3 m. (plur.) 7 | וֹפבר יַכֿוֹ | <u>र</u> दुद्र | רַסַּבר | לסבר (בחמו) |
| 3 f. אָבֶּינָה | מַפֹבנה מִּכְ | ָתַקַלֶּלֶנָ ת | ָתְפַבָּינָה הַפַּבִּינָה | הִסבָּינָה |
| 2 m. 727 | | <u>सर्व</u> द्धाः | וַתְּפַבוּ | |
| 2 f. מַּרנָה | תכבנה תכ | תקקלינה | תַּפַבּינָה | |
| | נפב נס | <u> </u> | נפב | נַסב |
| Fut. conv. at | רָה | | | בַלָּכָב |
| Imp. m. | סב | | בּפַב | הכֿב |
| f. | oj č | | הַסַּבּי | ָּה ָ מַבִּי |
| | לֿב | | הַסַבּר (הַרמִּר) | קפֿבוּ |
| f. לינָה | ڠٚڠ | | ָהַסַבֻּינָה | הַסָבֶּינָה |
| Part. act. | יסר | | | מכב |
| pass. 27 | 70 | | נַסָב | 1 |

| Hobhar Poel Poel Piles Polar | P | ar. XII. Ve | erbs ענ" §§ | 256—266. | 209 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|-------------|-------------|-------------|---------|
| | Hophal. | Poel. | Poal. | Pilpel. | Polpal. |
| קבלקבנה מולבבר מולבר הפלבר הפ | רובב (הפֿם) | סוֹבֵב | סובב | סבסב | מבמב |
| בַּבַּבַבָּה סִבְּבַבָּה סִוֹבֵבֵּה סִוֹבֵבָּה חִיבַּבַּהָה חִבְּבַבָּה חִבְּבַבִּה חִבְּבַבּה חִבְּבַבּה חִבְּבַבּה חִבְּבַבּה חִבְּבַבּה חִבְּבַבּה חִבּבּה חִבּבּבּה חִבּבּה חִבּבּב עִּה חִבּבּב עִבּה חִבּבּה חִבּבּה חִבּבּה חִבּבּיה חִבּבּב עבִּה חִבּבּה חִבּבּיה חִבּבּבּיה חִבּבּב עבּיה חִבּבּבּה חִבּבּה חִבּבּה חִבּבּב עבּיה חִבּבּב עבּיה חִבּבּב עבּיה חִבּבּב עבּבּב עבּיה חִבּבּב עבּיה חִבּבּב עבּיה חִבּבּב עבּיה חִבּבּב עבּיה חִבּבּב חִבּבּיה חִבּבּב חִבּיה חִבּבּב חִבּיב חִבּב חִבּב חִבּבּיה חִבּבּב חִבּיב חִבּיה חִבּבּ חִבּיב חִבּבּ חִבּיב חִבּב חִבּיב חִבּיה חִבּבּ חִבּיה חִבּב חִבּיה חִבּב חִבּיה חִבּבּ חִבּב חִבּיה חִבּב חִבּיה חִבּב חִבּיב חִבּב חִבּיה חִבּב חִבּיב חִבּב חִבּיב חִבּב חִבּיב חִבּב חִבּיב חִבּיב חִבּב חִבּב חִבּב חִבּב חִבּב חִבּיב חִבּיב חִבּבּ חִבּב חִבּבּיה חִבּיב חִבּיב חִבּב חִבּיב חִבּב חִבּיב חִבּיב חִבּיב חִבּבּיה חִבּבּיה חִבּיב חִ | ਜੜ੍ਹੈਸ਼ਜ | | | | סבסבה |
| מובל | הוְסַבּוֹתַ | - | - | | סבסבק |
| מובלבר | | סובבת | סובבת | סבסבת | סבסבת |
| סבלסבו שלסבלבנו | הוַסַבֿוֹתִי | | סובבתי | _ | סבפבתי |
| סָבַסַבְנֵּר | าอวิวาก | סובבו | | | סבסבר |
| בַּבְּבַבְּנִי מִוֹבַבִּנִי מוֹבַבְּנִי מוֹבַבִּ הּיִּסָבּ (יַבַּה) מָבְּסָבִ יְסִבְּבֵּי מִמֹבֵ מוֹבֵּב הּיִּסְבַּ (יַבַּה) מְסַבְּסָבִ יְסַבְּכֵב מְמִבְּב מְמִבְּי מְמוֹבֵּב הּיִּסְבַּ (יַבַּה) מְסַבְּסָב יְסַבְּסָב מְּמַבְּב מְמִבְּב הְּמִּבְּי מְמוֹבֵב אִיּסַב מְּסַבְּבִי הְמַבְּבָּי הְמוֹבְּב אִּיְסַבְּ הְמִּבְּבִּי הְמוֹבְּב הּיִּסְבַּ יְּסִבְּבִי הְמַבְּבִּי הְמוֹבְבִּ הִּיּסְבְּ וְמוֹבְּב וְמוֹבְב וּיִםּבְּ הִּמְּבְּבִּי הְמוֹבְּב וּמְבַב וְמוֹבֵב מוֹבְּב הּיִּסְבַּ וְמוֹבְב וְמוֹבְב וּתְּכַבְּ הְמוֹבְב הִיּחַבְּב וּמוֹבְב מוֹבְב הּיִּסְבּ וְמוֹבְב וְמוֹבְב וּתְּבַבְּי הְמוֹבְבִּי הְמוֹבְבִּי הְמוֹבְבִּי הְמוֹבְבִי וְמוֹבְב וּיִםּ מִבְּבָּי הְמוֹבְבִּ הְמוֹבְב וּיִםּבְּבִי וְמוֹבְב וּיִבְּב וּיִבְּב וּיִםּבְּב וּיִםּ מִבְּבִּי הְמוֹבְב וּיִםּבְּב וּיִםּ מִבְּב וּיִם מִבְב וּיִבְּב וּיִבְּב וּיִבְּב מוֹבְב מוֹב ב מוֹבְב ב וּיִבְב בּי מוֹבְב ב מוֹבְב ב מוֹבְב ב מוֹבְב ב וּבְבָּב וּ מוֹבְב ב מוֹבְב בּיי מוֹבְב ב מוֹבְב בּיי מוֹבְב ב מוֹבְב בּי מוֹבְב בּי מוֹבְב בּיי מוֹבְב בּי מוֹבְב בּיי מוֹבְב ב מוֹבְב בּי מוֹבְב בּיי מוֹבְב ב מוֹבְב בּיי מוֹבְּב בּיי מוֹבְבּב וּי מוֹבְב ב מוֹב ב מוֹב ב בּיי מוֹב ב בּיי מוֹב ב בּיי מוֹבְב ב וּיבּב ב וּבְּב בּיי מוֹב ב בּיי בּיי מוֹב ב בּיי מוֹבְב ב מוּבְּב בּיי מוֹב בּי מוֹבְב ב מוֹב בּי מוֹב ב בּיי מוֹב ב בּיי מוֹבְב ב מוֹבְי מוּב מוֹב ב מוֹב ב מוֹב ב בּיי מוֹב ב מוּב ב מוּב ב מוּבְיי מוּי מוֹב ב מוּי בּיי מוֹב ב מוּב בּי מוֹב ב בּיי מוֹב ב מוּי בְיי מוֹב מוּי בְּי מוֹב מוֹב מוּי מוֹב ב מוּיי בְיי מוֹבְיי מוּ | הוּסַבּוֹתֶב | סובבתב | סובבתם | סבסבתם | סבסבתם |
| לַבְּסֵבׁנָּה לִבְּבָנָה לִבְּבָנָה לִבְּבָנָה לִבְּבָנָה לִבְּבָנָה לִבְּבַנָּה לִבְּבַנִּה לְבַּבַּי לִבְּבַּי לִבְּבַּי לִבְּבַבְּי לִבְּבַבְּי לִבְּבִּי לִבְּבַבְּי לִבְּבִּי לִבְּי לְבִּבְּי לִבְּבִּי לִבְּבִּי לִבְּי לְבִּבְּי לִבְּבִּי לִבְּי לְבִּבְּי לְבִּבְּי לְבִּיבְּי לְבִּבְּי לִבְּי לְבִּבְּי לִבְּבִּי לִבְּי לְבִּי לְבִּבְּי לִבְּבִּי לִבְּי לְבִּבְּי לְבִּיבְּי לִּבְּי לִבְּבִּי לִבְּי לְבִּבְּי לְבִּיבְּי לִבְּי לְבִּי לְבִּבְּי לְבִּבְּי לְבִּיי לְבִּי לְבִּי לְבִּים לְּבִּי לְבִּי לְּבִּי לְבִּיי לְבִּיבְּי לְבִּיבְּי לְבִּבְּי לְבִּי לְבִּי לְבִּיי לִבְּי לְבִּי בְּיי לְבִּבְּי לִּבְּי לְבִּיי לִּים לְבִּיי לִבְּי לִבְּי לִבְּי לְבִּבְּי לְבִּבְּי לְבִּיבְּי לְבִּבְיי לִבְּי לִבְּי לִּבְיי לִבְּי לְבִּיי לְבִּי בּייִי לְבִּים בְּיים בְּיבִּיי לִבְיי בְּיים בְּבִּבְּי בְּיים בְּבִּיים בְּיבִּי לְבִּיי בְּיים בְּבִּיבּיי לִבּיי בּיים בּיים בּיבּיי בּיים בּבּיי בּיי | הוַלַבּוֹהֶן | סובבהון | סובבתן | סבסבתן | |
| סבסבו סובב מבסבו סובב מבסב מסבסב מסבסב מסובב מסבסב מסבסב מסבסב מסובב מסבסב מסבסב מסבסב <t< td=""><td>הרסבונר</td><td>סובבנו</td><td>סובבנו</td><td>סבסבנו</td><td>סבסבנר</td></t<> | הרסבונר | סובבנו | סובבנו | סבסבנו | סבסבנר |
| סבסבו סובב מבסבו סובב מבסב מסבסב מסבסב מסובב מסבסב מסבסב מסבסב מסובב מסבסב מסבסב מסבסב <t< td=""><td></td><td></td><td></td><td></td><td></td></t<> | | | | | |
| הסבסב הסובב הסובב הרסב הסבסב הסובב הסבסב הסובב הסבסב הסובב הסובב הרסב הסבסב הסבסב הסובב הרסב הסבסב הסבסב הסובב הרסב הסבסב הסובב הרסב הרסב הסבסב הסובב הרסב הרסב הסבסב הרסב הרסב הרסב הרסב הרסב הרסב הרסב < | הוּסֵב | סוֹבֵב | סוֹבַב | סַבמַב | סבסב |
| סבלבנת סובלב שלבסב שלבסב שלבסב | לוּסַב (וַבַּת) | יסוֹבִב | יִסוֹבֵב | יַסבמב | יסבסב |
| תְּסָבְּסָב תְּסַבְּסָב תְּסַבְּכָב תְּסַבְּב תְּסִבְּב תְּסַבְּב תְּסִבְּב תְּכִבְּב תְּסִבְּב תְּכִב תְּסִבְּב תְּסִבְּב תְּסִבְּב תְּסִבְּב תְּסִבְּב תְּסִבְּב תְּכִבְּב תְּסִבְּב תְּסִבְּב תְּכִבְּב תְּסִבְּב תְּסִבְּב תְּכִבְּב תְּסִבְּב תְּכִבְּב תְּכִבְּב תְּכִבְב תְּכִב בְּבָב תְּכִב תְּכִב בְּבָב תְּכִב תְּכִבְּב תְּכִבְּב תְּכִבְּב תְּכִב בְּבָב תְּבִּב תְּבִב בּיב תְּבִבּים מִבּב תְּבְבּב תְּבִב בּב תְּבִב בּב תְּבִב בּב תְּבִב בּב תְּבִב בּב תְּבְבּים תְּבִב בּב תְבִּב בּב תְבִּב בּב תְּבִב בּב תְבִּב בּב תְבְבּב תְבִּב בּב תְבּב ב תְבִבּב בּב תְבּב בּב תְבּב בּב תְבּב ב תְבִבּב בּב תְבּב בּב בּב תְבּב ב תְבּב ב תְבּב בּב תְבּב בּב תְבּב בּב תְבּב בּב תְבּב בּב תְבּב תְבּב תְבּב תְבּב תְבּב בּיב תְבּב בּב תְבּב בּב תְבּב בּיב תְבּב בּב תְבּב ב תְבּב בּב תְבּב בּב תְבּב ב תְבּב בּב תְבּב בּב תְבּב ב תְבּב ב תְבּב ב תְבּב ב בּב תְבּב ב תְבּב ב תְבּב בּב תְבּב ב תְּבּב ב תְבּב ב תְבּב ב תְבּב ב תְבּב ב תְבּב ב בּב תְבּב ב בּב תְבּב ב תְבּב ב בּב בּב ב | תובב | תסובב | תסובב | | |
| סַבְּסַבְּר סִבְּסַבְּר יוֹסַבְּר סַבְּסַבּר יִסִיבְּכַר יִסִבְּכַר יִסַבְּסַבּר יִסִיבְּכַר יִסִבְּכַר יִסַבְּסַבּר יִסוֹבֵב יִסֹבְּכַר יִסַבְּסַבּר יִסוֹבֵב יִסֹבְּסַבּר יִסַבְּסַבּר יִסוֹבֵב יִסוֹבֵב יִסַבְּסַבּר יִסוֹבֵב יוֹסַבַּר יַסַבְּסַבּר יִסַבְּסַבּר יִסוֹבֵב יַסַבְּסַבּר יִסַבְּסַבּר יִסוֹבֵב יַסַבְּסַבִּר יִסוֹבֵב יוֹסוֹבֵב יַסַבְּסֵבּר יִסוֹבֵב יִסוֹבֵב יַסַבְּסֵבּר יִסַבְּסַבּר יִסוֹבֵב יַסַבְּסַבּר יִסוֹבַב יִסוֹבֵב יַסַבְּסַבְרַנָּר יִסוֹבַר יִסוֹבֵב יַסַבְּסַבְּרָב יִסוֹבַר יִסוֹבַר יַסַבְּסַבְּרַב יִסוֹבַר יִסוֹבַר יַסַבְּסַבּר יִסוֹבַר יִסוֹבַר | תוכב | חסובב | תסובב | | |
| מַבְּבֶּבֶר מְבַבְּבֶר מְּבֹבֶר מִוֹבֶב מּוֹבֵב מּוֹבֵב מּוֹבַב מּוֹבֵב מּוֹבַב מּיִבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבַב מִּבְּב מִיבְּב מִיבְב מִיבְב מִיבְב מִיבְב מִיבְב מִיבְב מִיבַב מִיבְב מִיבְּב מִיבְב מִיבְּב מִיבְב מִיבְב מִיבְב מִיבְב מִיבְּב מִיבְּב מִיבְב מִיבְב מִיבְּב מִיבְב מִיבְב מִיבְב מִיבְב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְ מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְ מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְב מִיבְב מִּבְ מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְ מִיבְב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּב מִיבְּי מִיבְּב מִיבְּי מִיבְּב מִיבְּי מִיבְּב מִיבְּי מִיבְּב מִיבְּי מִיבְּב מִּיבְ מִיבְּב מִיבְּי מִיבְּב מִּבְּי מְיבְּב מִּיב מִיבְּי מִיבְּב מִּיבְ מִיבְּב מִיבְּי מִיבְּב מִיבְּי מִיבְּב מִּיב מְיבְּי מִיבְּי מִיבְּי מִיבְּי מִיבְּי מִיבְּי מִיבְּי מִיבְּי מִּיב מִּיב מְיבְּי מִּיב מִיבְי מִיבְּי מִיבְּי מִיבְ מִיבְ מִיבְ מִיבְ מִיבְ מִיבְ מִיבְ מִּיב מְיב מִיבְ מִיבְּי מִיבְ מִיבְ מִּיב מִּיב מִּיב מִיבְ מִיבְ מִיבְ מִּיב מִּיב מִּיב מִיבְ מִיבְּי מִּיב מִיבְ מִיבְּי מִיבְּי מִּיב מִּיב מִיבְּי מִיבְּי מִּיב מִיב מִיבְּי מִיבְּי מִיבְּי מְיבְּי מִּיב מְיב מִּיב מִּיב מְיב מְיב מְיב מִיבְּי מִיבְּי מִיבְּי מִּיב מְיב מְּיב מְיב מִּיב מְיב מְיב מְיב מְיב מִּיב מְיב מְיב מְיב מְיב מְיב מְּיב מְיבְּי מְיבְּים מְּיבְּי מְיבְּים מְיבְּי מְיבְּים מְיבְּי מְיבְּי מְיבְּי | תּרַבַּֿבִּר | הסובבי | תסובבי | | תסבסבי |
| בַּבְּכָבֶּר יְּכַבְּכָבּר יְסוֹבְבֵּר יְיּסוֹבְּרָה מוֹבַבְּרָה מוֹבְבִּר מוֹבַבּר מוֹבַבּר מוֹבַבּר מוֹבַבּר מוֹבַבּר מוֹבַבּר מוֹבְבּרּה מוֹבְּרָה מוֹבְּרְה מוֹבְּרָה מוֹבְּרְה מוֹבְּרָה מוֹבְּרָה מוֹבְּרָה מוֹבְּרָה מוֹבְּרָה מוֹבְּבְּיה מוֹבְּרָה מוֹבְּבְּיּה מוֹבְּבּרְה מוֹבְרָה מוֹבְיּיה מוֹבְּיה מוֹבְרָה מוֹבְרָה מוֹבְרָה מוֹבְּיה מוֹבְּבּיה מוֹבְרָה מוֹבְיּיה מוֹבְיה מוֹבְּיה מוֹבְיּיה מוֹבְרָה מוֹבְיה מוֹבְּיה מוֹבְיּבּיה מוֹבְרָה מוֹבְיה מוֹבְיה מוֹבְיּיה מוֹבְיּבּיה מוֹבְרָה מוֹבְיה מוּבְּיה מוֹבְיּב מוֹבְיּבּיה מוֹבְיּבּיה מוֹבְיה מוֹבְיּיה מוֹבְּיה מוֹבְיּבּיה מוֹבְיּב מוֹבְיּבּיה מוֹבְיּבּיה מוֹבְיּבּיה מוֹבְיּיה מוֹבְיּיה מוֹבְיּיה מוּבְיּיה מוּבְיּבְּיּה מוּבְּיה מוּבְּיה מוֹבְיּבְיה מוֹבְּיה מוֹבְיּבְיה מוּבְיּבְיה מוּבְיּבְי | ארַסַב | אַסוֹבֵב | מסובב | | |
| לַבְּלֵבְנָה מְּלֵבְנָה מְּלֵבְנָה מְּלֵבְנָה מּוּלֵבְּנָה הַבְּלֵבנָה מְּלֵבְנָה מְּלוֹבֵב נְּלֵה מִּלְבֵּנָה מִּלְבֵּנָה מִּלְבַבּר מִלְבַבּר מִלְבַב נְּלֵבְר מִלְבַבּר מִלְבִּר מִּלְבִּר מִּלְבִּר מִּלְבִּר מִילְבִּר מִלְבִּר מִינְבִּר מִילְבִּר מִילְבִּר מִילְבִּר מִילְבִּר מִילְבִּר מִילְבִּר מִּילְבִּר מִּבְּבִּר מִּבְּבִיי מִילְבִבּר מִילְבִּר מִילְבִּר מִילְבִּר מִילְבִּר מִּילְבִּר מִילְבִּר מִילְבִּר מִילְבִּר מִילְבִּר מִּבְּבִּי מִילְבִּר מִּבְּבּיי מִּילְבִּי מִּבְּבְּר מִילְבִּי מִּילְבִּי מִּילְבִּי מִילְבְּבִּי מִּילְבִּי מִּילְבִּי מִּבְּבְּבִּי מִּילְבִּי מְּבְּבְּי מִּבְּבְּבִּי מְבִּיבְּי מִּבְּבְּבְיי מִּילְבִּי מְּבִּבְּי מְּבִּים מִּבְּבְיי מִילְבִּי מְּבִּיבְיי מִילְבִּי מְּבִּי מְּבִּים מִּיבְּיי מִּיבְּיים מִּיבְּיים מִּיבְּיים מִּיבְּיים מִּיבְּיים מִּיבְּיים מִּיבְּיים מִּיבְּיִּים מְּבִּים מִּיבְּיים מִּיבְּיים מִּיבְּיים מִּיבְּים מִּיבְּיים מִּיבְּיים מִּיבְּים מִּיבְּיִּים מִּיבְּיים מִּיבְיים מִּיבְּיים מִּיבּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבּים מִּיבְּים מִּיבְּים מִּיבְּיים מִּיבְּים מִּיבְיים מִּיבּים מִּבּיים מִּיבְּיים מִּיבּים מִּיבְּיים מִּיבּים מִּיבְיים מִּיבּים מִּיבּים מִּיבּים מִּיבּים מִּיבּים מִּיבּים מִּים מִּיבּים מִּיבְּים מִּיבּים מִּיבּים מְּיבּים מִּיבּים מִּיבְּים מִּיבּים מִּיבּים מְיבּים מִּיבּים מְּיבּים מִּיבּים מְּיבּים מְּיבּים מִּיבְּים | <u> </u> | | יסובבר | | יסבסבר |
| תְּכָבְּכְבֵּר הְּסַבְּכְבֵּר הְּסוֹבְּבֵּר הְּסוֹבְבֵּר הּרְּסַבּּר הְּסַבְּכָּר הְּסַבְּרָה הְּסוֹבְבֵּר הְּסוֹבְבֵּר הּרְּסַבּּינָה הְּסוֹבְבִּר הִּרְּסַבִּינָה הְסוֹבַבְּנָה הְסוֹבַבְּנָה הְסוֹבַבְּנָה הִּסוֹבַב נוּסַב בְּכָבְּכ נְּוַכְב נְּוַכְב בְּכָב בְּכִּבְּר סוֹבֵּב בְּכִּבְּר סוֹבְבּר סוֹבֵב בְּכִבְּר סוֹבֵב בּרְ בַּבְּכָב בְּרָכִּר סוֹבְבּר בּרְ בַּבְּכָב בּרְ בּרְיִבְּר בּרְ בַּבְּבְּר הְיִבְּבִּר מוֹבְבּר בּרְ בִּבְּרָבִר בּרְ בַּבְּבְּר בּרְ בַּבְּבְּר בּרְ בַּבְּבְּר בְּרָבִר בְּרָבִר בּרְ בַּבְּבְּר בּרְ בַּבְּבְּר בְּרָבִיר בּרְ בַּבְּבְּרָר בְּרִבְּר בְּרָבְר בְּבִּרְ בְּבִּר בְּבִּר בְּבִּיבְ בְּרִבְּר בְּבִּר בְּבִּיבְ בְּבִּיבְ בְּרִיבְיה בְּבִּיבְ בּרְ בִּבְּבְּבִּר בְּיבְּר בְּבִּבְּר בְּבִּיבְ בְּרִיבְיה בְּבִּבְר בּרְיבִיי בּרְבִּבְּר בּרְיבִיים בּרְיבִיים בּרְיבִיים בּרְבִּיים בּרְיבִיים בּרִיבְיה בּרְיבִיים בּרְבִּים בּרְיבִיים בּרְיבִיים בּרְיבִיים בּרְבִיים בּרְיבִיים בּרְיבִיים בּרְיבִיים בּרְבִיים בּרְיבִיים בּרִים בּרְיבִיים בּרְיבִיים בּרִיים בּרִיבִים בּרִיבִים בּרִיים בּרִיבִים בּרִיבִים בּרְיבִיים בּרִיבִים בּרְיבִיים בּרִיים בּרִיבִיים בּרִיבִים בּרְיבִיים בּרִיבִיים בּרִיים בּרְיבִיים בּרְיבִיים בּרְיבִיים בּרְיבִּים בּרְיבִיים בּרְיבּיים בּרְיבִיים בּרְיבּיים בּרְיבּיים בּרְיבּיים בּרְיבּיים בּרְיבּיים בּרְיבּיים בּרְיבּיים בּרְיבּיים בּייִים בּייבּיים בּיים בּייבּיים בּייבּיים בּיּיבּיים בּייבּיים בּייבּיים בּיּיבּיים בּיּיים בּיּיבּיים בּיּיבּיים בּיּיבּיים בּיּיבּיים בּיּיבּיים בּיּיים בּיּיבּיים בּיּיבּיים בּייבּיים בּייבּיים בּיּייבּיים בּיּיים בּיּיים בּיּיבּיים בּייבּיים בּיּיבּיים בּייבּיים בּייבּיים בּייבּיים בּיּיבּיים בּיבּיים בּייבּיים בּיּייבּיים בּייבּיים בּיּיים בּיּיים בּייבּיים בּייבּיים בּיּיים בּיּיים בּייבּיים בּיּיים בּייבּיים בּיייבּיים בּייים בּייבּיים בּייבּיים בּיייבּיים בּייי | תוַכֻבֶּינָה | | הסובבנה | | - |
| מַבְּבַבָּנְה הְּסַבְּבַבְּנָה הְּסוֹבֵּבְנָה הְּסוֹבַּבְּנָה תּוּסַבְּינָה מַבְּסֵב נְסוֹבֵב נְסוֹבֵב סַבְּסֵב נְסוֹבֵב נְסוֹבֵב סַבְּסָבי מַבְּסָבי מַבְּסָבוּ מַבְּסָבנָה מַבְּסָבנָה מַבְּסָבנָה מוֹבְבִּר | <u> </u> | הסובבו | תסובבר | | |
| לַבְּלֵבְנָה נְּלֵבְ לַבְלֶבְנָה לְּלֵבְה לַבְלֶבִר לְּלֵבְר לַבְלֶבְנָה לַכְבְלֵבְנָה לַכְבְלֵבְנָה לַכְבְלֵבְנָה לַכְבְלֵבְנָה לַכְבְלֵבְנָה לְכָבְנָה | תּוֹלַבֶּעינָה | הסובבנה | | | |
| סַבְּסְבִּי סוֹבְבִי סַבְסָבוּ סוֹבָבוּ סַבְסַבְנָה סוֹבַבְנָה | נוּסַב | נסובב | נְסוֹבֵב | | |
| סַבְּסְבִּי סוֹבְבִי סַבְסָבוּ סוֹבָבוּ סַבְסַבְנָה סוֹבַבְנָה | | | | | |
| סַבְּסְבוּ סוֹבְבוּ סַבְּסְבוּ סוֹבַבְנָה בַּבְּסָבָנָה | | | | סֿבֹכֹב | |
| סֵבְבַּבְּנָה סוֹבַּבְנָה | | סוֹבִבי | | מַבמבי | |
| קַבְקַבְנָה סוֹבַּבְנָה | | סובבו | | סַבַּסבר | |
| | | סוֹבַּבְנָה | | ַלַבַלַבנָה | |
| מסבסב | V | מסובב | | מסבסב | |
| מוּסָב מוּסָב מוּסָב מוּסָב מוּסָב | מוּסָב | | מסובב | | מסבסב |

210 Par. XIII. Verbs "v. §§ 267—271.

| 410 | | al. / | | CLD2 12. 22 | | |
|---------|---------|---------|----------------|-------------|------------------------|---------------------------------|
| - | | | Kal. | Kal. | Niphal. | Hiphil |
| Prae | t. 3 m. | (sing.) | - P | מָת | , , | |
| | 3 f. | | קָבֶּה - | מַּתָה | | |
| | 2 m. | | לַבָּתָּ | בַּתְּתָה – | נַקרמֹ וֹתָ | הַקִּימֹוֹתָ |
| | 2 f. | | קמת | מַת | נקומות | הַקימות |
| | ı | | קַמהִי | מַתִּי | נקרמותי | הַקִּימֹוֹתִי |
| | 3 | (plur.) | קַ ֿ מר | מַתר | נָקֿומר בָּקֿומר | |
| | 2 m. | | <u>אַמְהֶם</u> | בשֶׁב | | |
| | 2 f. | | קמהו | מַהָּר | נקומותן | |
| | 3 | | קַבנר | בַּתְתנר | יָקרבּרנר יַקרבּרנר | ָהַקִּימֹּוֹנרּ הַקּימֹוֹנרּ |
| Inf. | abs. | | קום | מות | | הקם |
| | const | | קום | מות | הקום | הַקִּים |
| Fut. | 3 m. | (sing.) | רַקום | רַמוּת | יקום | יָקים |
| | 3 f. | | תקום | etc. | תקום | תַקִים |
| | 2 m. | | הַקרם | | הקום | הַקִּים |
| | 2 f. | | הַקֿרִמֵּר | | תקומי | חַקֿיִמִי |
| | 1 | | מקרם | | אָקוֹם | אַקים |
| | 3 m. | (plur.) | רַקֿרמר | | יקומר יקומר | יָקֿימר |
| | 3 f. | ָבָה. | نعطدقو | | הַקְּמִנָה | הַקַּמנָה |
| | 2 m. | | הקומו | | חַקוֹמוּ | חָקֿימוּ |
| | 2 f. | ָנָה; | תקומי | | ני לַבׁנָת | הַלַּמְנָה |
| | 1 | | נקום | | נקום | נַקִים |
| Fut. ap | ooc. | | נָקם | יָמה | <u> </u> | וָאַם |
| Imp. | 2 m. | (sing.) | קרם | מורת (מֶת) | הקום | न्यव |
| | 2 f. | | קרבר קרבר | | הקומי | הַקּיבִי |
| | 2 m. | | קֿרמר | | זה קומר | הַקַּימוּ |
| | 2 f. | | קֿמָנָה | | הקמנה | הַלִּמְנָה |
| Part. | | | קפ | מת | | מקים |
| | pass. | | קום | | בָקוֹם | |

Par. XIII. Verbs "צר". §§ 267—271. P. XIV. 52. 211 Polel. Hophal. Polal. Kal. קומם הוקם קומם 73 הוקמה קוממה קוממה בנה הוקמה קוממת קוממה בנת הוקמת קוממת קוממת בנע הולַמִתי קוֹמַמִתִּי קוֹמַמִחִי בַנתי הרקמר קיממו קוממו בֿנוּ הוקמתם קוממתם קוממתם בנתם הוקמתן קוממתן קוממתן בנתן דר לַמנר קוֹמַמנוּ קומִמנוּ בֿנר בון קומם הוקם ברן קומם והמח יכומם והומח 2272

| m/5.1.1 | n/1,1/2, | בארבה ב | וָבִין |
|---------|----------------|----------|-------------------------|
| תרקם | תקומם | חקומם | תָבין |
| תוקם | תקומם | תקומם | חָבִין |
| תרקמי | תקוממי | תקוממי | ַתְבִּינִר תַבִּינִר |
| אוקם | אַקוֹמִם | אַקוֹמַם | אבין |
| רר קבר | יקוממר | יקוממר . | רָבִּינר |
| תרקמנה | חַקוֹ בַּמִנָה | תקוממנה | חָבִינֶּינָה |
| תוקמו | תקוממו | חקוממו | ית בֿינר |
| תוקמנה | חקוממנה | תקוממנה | חָבִינֻּינָה |
| נוקם | נקומם | נקומם | נָבין |
| | | | יָבִּוֹ יָבֵּוֹ |
| | קוֹמִם | | בין |
| | קוִמִמי | | בֿרני |
| | קוממר | | בִּרכר |
| | קוֹמַמְנָה | | |
| | מקומם | | 72 |
| מוּקַם | | מְקוֹמָם | |
| | | | |

212 Par. XV. Verbs \$5. §§ 276—279.

| ZIZ Far. A | | 99 210-219. | |
|---------------------|--------------|--------------|--------------|
| | Kal. | Niphal. | Piel. |
| Praet. 3 m. (sing.) | úżx | iäżs | CZN |
| 3 f. | מָצאָה | נמצאה | מבאה |
| 2 m. | מַבאת | נִמְצַאֹּתָ | מִצֵּאתָ |
| 2 f. | מָצָאַת | נמצאת | מבאת |
| 1 | מבֿאַתי | נמצמתי | מצמתי |
| 3 (plur.) | מצמר | נמצאר | מבאנ |
| 2 m. | מצאתם | נמצאהם | מבאטם |
| 2 f. | מצאתן | נמצאתן | מצאתו |
| 1 | מַצֿאנר | נִמְצַאנר | מַצאנר |
| Inf. abs. | מַצוֹא | | מצא |
| const. | מצא | идал | מבמ |
| Fut. 3 m. (sing.) | ימצא | יָבָּיצִא | ימצא |
| 3 f. | חמצא | המבא | תמצא |
| 2 m. | תמצא | kzżu | תמבא |
| 2 f. | חמצאר | , wżźw | תמצאר |
| 1 | ממצא | nzón | NZDN |
| 3 m (plur.) | ימצאר | ימִצאר | ימצמר |
| 3 f. | תִמִּצֹאנָה | הַמָּצָאנָה | תמצמנה |
| 2 m. | תמצמו | שׁבָצה | תמצמו |
| 2 f. | הִמִּצֵׁאנָה | הִמִּצַׁאנָה | תַמֶּבֶּאנָה |
| 1 | נמצא | kääi | ומגא |
| Fut. apoc. | | | |
| Imp. 2 m. (sing.) | מצא | המצמ | מבמ |
| 2 f. | מצאי | הקבאר | בּבצִיר |
| 2 m. (plur.) | מבאר | המַצאר | מבאנ |
| 2 f. | מבאנה | המַצַמנָה | מַבָּאנָה |
| Part. act. | מוצא | | ממצא |
| passa | מצוא | נמגא | |

| Pual. | Hiphil. | 00 | |
|--------------------|--------------|---------------------------|-------------|
| (מְצָא (מָצָא) | | Hophal. הָמָצָא (הִמְצָא) | Hithpael. |
| · · | המציאה | | הַתְּמֵבֵא |
| etc. TAYE | - | פנכ. המצאה | הָתְמַצִאָה |
| מַבאַת | נימׁבֹאנֹי | המבאת | הַתְמֵצֵאתָ |
| מבאת | המצאת | חמצאת | ההמצאת |
| מַצַאתי | המצאתי | הַמִּצֹאהִי | ההתמצאתי |
| מבמו | המציאו | המצמר | התמצמו |
| מָצאהֶם | הָמִצִאהֶב | הָמָצֵאתֶם | בעומצאעים |
| בָּצֵאהֶן | המצאהן | המצאתן | התמצאהן |
| מָבֿאנוּ | הִמִּצַאנוּ | הָמִצֿאנוּ | התמצאנו |
| | המצא | | |
| wij | המציא | המצא | הָתַמַּצִא |
| נַמָבָא (נְמָּאָא) | יַמִציא | רָמָבָא (יָמְבָא) | יתמצא |
| etc. NYPA | הַמִצִיא | etc. NIDA | תתמצא |
| תמצא | חַמִּביא | הַמִּצָא | תתמצא |
| המצאי | עֿמֹבַיאָר | המצאי | תתמצאי |
| NZDN | ממציא | ממצמ | מֶהמֵבֵא |
| יָמֹצאוּ | רַמִּצִראַר | ימצאר | יהמצאו |
| ษณ์รัฐหรุก | הַמְבַאנָה | תִמְצַאנָה | תתמבאנה |
| חמצאר | הַמְצִיאוּ | המצמר | תתמצאו |
| חמשאנה | הַמִּצֶּאנָה | הַמְבַּאנָה | תתמצאנה |
| נמצא | נַמִּצִיא | נמצא | נתמצא |
| | יַמְצֵא | | |
| | המצא | | התפצא |
| | הַמִּצֵרִאִר | | התמַצאי |
| | הַמִּצִראר | | התמצמו |
| | הַמִּצֹאנָה | | התמַבֿאנה |
| | ממציא | | מתמצא |
| מַנָבָא (מְמָבָא) | | בְּבַבָּא (בִּנְבָא) | |

214 Par. XVI. Verbs 75. §§ 280 -292.

| 214 | | Par. XVI. | Verbs 77. | 33280 - 292 | |
|---------|---------|------------------------------|--------------------------|-----------------------------------|-------------------------------|
| | | Kal. | Niphal. | Piel. | Pual. |
| Pract. | 3 m. | נַבָּלָה (נְּבָּת) | | हर्द्रा | र्द्रा |
| | 3 f. | גַלְתָה | נגלתה | ក្សង្គ | ַּנְלְתָה |
| | 2 m. | בַּבְּינַת | נֹלְלֵנֶתָ (נִּלְּלֵיהָ) | נַבְּינָת (נִּבְּינָת) בְּבִּינָת | בַּלִּיתָ |
| | 2 f. | נָלִית | פוכ. נְגָלֵית | נילית פוני | בַּלֵית |
| | 1 | בַּלִּיתִי | | גלירוי | בְּבַּיִּתִי |
| | 3 (pl.) | בָּלר (בָּלֶר) | בָּבְלַרְ | בלר | ूर् _{दिह} |
| | 2 m. | נְלִיהֶם | נוֹלֵיתֶם | ַבָּבֵּיתָם בַּבִּיתָם | גַלִּיתֶם |
| | 2 f. | וליתן | נָגְלֵיתֶן | גַּבִּיהֶן | בַּבִּיתָן |
| | 1 | בָֿקֿינר | בִּבְּלֵינוּ | בִּקּינר | אָקֿלָיכר |
| Inf. | abs. | בַלה | נגלה | בַלה | हर्दात |
| | const | וְּלֹוֹת וּ | הנלת | בַּלּוֹת | נלת |
| Fut. | 3 m. | יִגְלָה | יגלה | וָבַּלֶּה | וָבֶלֶּה |
| | 3 f. | תנלה | תַּבֶּלֶה | ָת <u>ג</u> לֶּה | תנלה |
| | 2 m. | חָגָלֶה | तहुड्न | नरूद्रन | ָתוּגֻלָּה הַנְּלָה |
| | 2 f. | ַ פּבְּלִי | תָבָלִי | ועק לקר | <u>जि</u> हेर्न |
| | 1 | אָבְ כֶּה | אָנ ֶלֶה | מנקה | zi, |
| | 3 m. | (plur.) אַלְבָּל | יָבֶלוּ | וֹצַלּר | ألأفوا |
| | 3 f. | ָתְּלֶּלֶינָה מְלָּלֶינָה | ָתּנָלֵינָה | חַלַלְינָה | ָתְגֻלֶּלֶינָה מָגַלֶּינָה |
| | 2 m. | ַתְּגַלר <u>הַ</u> | הַנָלרּ | धिरद्ध | וַתְּלָלִּר |
| | 2 f. | ָתְּגָלֶינָה תּגָלֶינָה | ַתּבָּלֶינָה | ָתְבַלֶּינָה יִתְבַלָּינָה | ַתְּבֶּלֶּינָה |
| | I | נְגָלֶה | נָנֶבֶּה | נְגַלֶּה | נגלה |
| Fut. ap | oc. | جُهُدُ . | בַּבָּל | רָגַל (רָגָל) | |
| Imp. | 2 m. | (sing.) | הגלה | हिंद्रा (६६) | |
| | 2 f. | בְּלֵי | הַנָּלָר | בּלָר | |
| | 2 m. | (plur.) 753 | הַנָּלַר | हर्दर | |
| | 2 f. | בְּלִינָה | הַנְּלֶינָה | הַלֶּינָה | |
| Part. | | בּוֹלֶה | , | מגלה | , |
| | pass. | ָבֶּלֹרִי . | נְגָלֶה | | מגאה |

| | | AVI. Verbs | 7. 280—292. | 215 |
|---|----------------------|---------------------------------------|-------------------------------------|------------------------|
| - | Hiphil. | Hophal. | Hithpael. | Hithpalel. |
| | הִגְלָה | הַנְּלָה | <u> यहेर्</u> रम् | השַתַּתַנָה |
| | הִגִּלְתָה | הָגִּלָּתָה | הָתַנֵּלְתָה | |
| 1 | הגלית (הגלינ | הָגִלֵּית | התַלֵּית | ישְׁמַחְיִיתָ |
| | פוכ. הגלית | הגלית | התנגית | * * * * * * * * |
| | הגליתי | ֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓ | יִחָנְלֵּינְתִּי הָתְנַלֵּינְתִי | הְשַׁתַּהְוֹיִתִי |
| | הגלו | הגלו | <u>ייניקע</u> | השתחור |
| | הְגְלֵיתֵם | ָהָגְלֵיתָם הָגְלֵיתָם | | |
| | • • • | | • | <u>ה</u> שׁבּישׁוּינים |
| | הגליתן | בֿיִּלְימָוּ | הָתַגַּלִּיתָן | |
| | הְגְלֵינוּ | ַהְגְלֵּינר | הָתְגַפּינוּ | |
| | הַנְלֵּה | הְגָלָה | הַתְּצַלּה | |
| | הַגְלֹת | הָגַלוֹת | गुरुष्टरान् | הֹותַחַשִּׁה |
| _ | בגלה | יָגלֶה | יִתגַלֶּה | ישתחוה |
| | חַגְלָה | תגלה | תתבלה | השתחנה |
| | תגלה | תגלה | תתנקה | השתַתוֶה |
| | תגלי | תַּגִּלִי | שניניקר | V -: - : · |
| | אגלה | מגלה | אַתגַלָּה | אָשְׁתַּחַנֶּה |
| | רַגָּלָר | יַבְלַרָּ | ָּנְעַנַּלְּנָּ הַיַּעַנַּ | יִם <u>שַּׁ</u> חֵונּ |
| | <u>ת</u> ָּגַלֶּינָה | ָּמִנ [ְ] לֵינָה | הַתְבַּלֶּינָה הַתְבַּלֶּינָה | |
| | הַגלוּ | חגלו | שׁנַעקּנּ בַייּרָבּי | הוווחדונ |
| | <u>תַּגְלֵינָה</u> | תולינה | תת <u>גלינ</u> ה | חַתְּחַתּיִ |
| | | | | |
| | נַגְלֶה | נָגְלֶה | נִתְנֵלֶה | נשתחוה |
| | پڙيڙ . | | ַ יָּמְצַּל | יִשְׁתַחוּ |
| | הַגְלָה (הָּגָּל) הַ | | កុំរួរាក | |
| | הגלי | | הָתְנַפִּיי | השקהוי |
| | הגלו | | הָוּיַלּוּ | חָשְׁחַוּוּ |
| , | הְגְלֶינָה | | _ הַוֹּעגַלִּינָה | |
| | מַגְלֶה | , | מָתַנֻלָּה | מִשְתַּתֵנָה |
| | | מַגלֵה | | |

| 216 Par. | XVII. | D & 73. |
|--------------|-----------------------------------------------------|----------------------------|
| | Kal. | Hiphil. |
| Praet. | ئثي | הֹלָה |
| 3 f. | וְרָתָה | הוֹרָנָה |
| 2 m. | בֿנַינֿ | חובינ |
| 2 f. | יָרָרָת <u>ּ</u> | הוֹבֵית |
| 1 | וָרִיתִי | הוֹרֵיתִי |
| 3 (plur.) | بُرك لا | הורו |
| 2 m. | וְרִיתֶם | הוֹרֵיהֶב |
| 2 f. | أذراثا | הונריניו |
| 1 | ֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓ | הוֹרֵינוּ |
| Inf. abs. | ָרה בּ | tion disorter reasons as a |
| const | | הורת |
| Fut. | וינֶה | יוֹרֶה |
| 3 £ | תירה | תוֹנֶת |
| 2 m. | חָירֶה | חֹלֶה |
| 2 f. | הירי | שולר. |
| 1 | אירה | אוֹרֶה |
| 3 (plur.) | ئەرلىك م | רוֹרָה |
| 3 f. | | מונרבי |
| 2 m. | בער ה | חורו |
| 2 f. | ָּתִּירֶ י נָה | תוֹרֶנה |
| 1 | נירֶה | נוֹרָה |
| Fut. apoc. | | <u>היור</u> |
| Imp. | יָרֵה | הוֹרָה |
| 2 f. | نائد | הוֹרֵי |
| 2 m. (plur.) | יָרָּנָּ | הורף |
| 2 f. | יַרֶּינֶה. | הוֹרֶינָה מוֹרָה |
| Part. act. | יורה | מורה |
| pas | וֹרנוּ יִּנְרנּי יוֹרָני יִרֻּנִנּתּ יִרנּ | • |
| | | |

| שִׁיאָה נְשֵׂאָה נְשָׂאָה נְשָׂאָה נְשָׂאָה נְשֵׂאָה נְשֵׂאָה נִשֵּׁאָה נְשָׂאָה נְשָׂאָה נְשָׁאָה נִשָּׁאָה נִשָּׁאָה נִשָּאַת נִשָּׁאַת נִשָּאַת נִשָּׁאַת נִשְּׁאַת נִשָּׁאַת נִשָּׁאָת נִשְּׁאָּת נִשְּׁאָּת נִשָּׁאָּת נִשְּׁאָּת נִשְּׁאָּת נִשְּׁאָּי נִשְּׁאָּאַת נִשְּׁאָּא נִשְּׁאָּה נִשְּׁאָּת נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּא נִּשְּׁאָּא נִשְּׁאִּי נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּי נִשְּׁאִּי נִשְּׁאִּים נִּשְּׁאָּה נִשְּׁאִּים נִשְּׁאִּים נִּשְּׁאִּים נִּשְּׁאָּים נִּשְּׁאִּים נִשְּׁאִּים נִּשְּׁאִּים נִּשְּׁאִּים נִשְּׁאִּים נִּשְּׁאִּים נִּשְּׁאָּים נִּשְּׁאָּי נִשְּׁאַי נִּשְּׁאַת נִּשְּׁאַת נִּשְּׁאַת נִּשְּׁאַת נִּשְּׁאַת נִּשְּׁאָּים נִּשְּׁאָּים נִּשְּׁאָּים נִּשְּׁאָּים נִּשְּׁיּשְּׁת נִּשְּׁאָּם נִּשְּׁאָּים נִּשְּׁאָּם נִּיּישְּׁת נִּיּישְּיּים נִּיּישְּׁת נִּיּישְּׁאָּת נִּיּישְּּיּים נִּיּישְּׁיּּים נִּיּישְּּיּים נִּיּישְּׁת נִּיּישְּּיּים נִּיּישְּּים נִּיּישְּּיּים נִּישְּּיּים נִּישְּּיּים נִּיּישְּּים נִּישְּּים נִּישְּיּים נִּישְּּיּים נִּיּישְּּיּים נִּישְּיּים נִּישְּּיּים נִּיּישְּים נִּיּישְּּים נִּישְּיּים נִּיּים נִּישְּּים נִּשְּּיּים נִּיּים נִּישְּּיּים נִּיּישְּׁיּים נִּישְּּים נִּישְּיּים נִּיּישְּיים נִּיּישְּיּים נִּישְּׁיּים נִישְּיּים נִּיּים נִּיּישְּיים נִ | Par. XVIII. | 1 | E & KS. |
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| שָּׁאַה נְשָׁאָה נְשָׂאָה נְשָׁאָה נְשָׁאָה נְשָׁאָה נִשָּׁאָה נִשָּאָה נִשָּׁאָה נִשָּאַה נִשָּׁאָה נִשָּׁאָה נִשָּׁאָה נִשָּׁאָה נִשָּׁאָה נִשָּׁאָה נִשָּׁאָה נִשָּׁאָה נִשָּׁאָה נִשְּׁאָה נִשְּׁאָה נִשְּׁאָה נִשְּׁאָה נִשְּׁאָה נִשְּׁאָה נִשְּׁאָה נִשְּׁאָה נִשְּׁאַה נִשְּׁאָה נִשְּׁאַה נִשְּׁאָה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִּשְּׁאָה נִישְׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָּה נִשְּׁאָה נִשְּׁאָה נִשְּׁאָּה נִשְּׁיִּא נִשְּׁיִּא נִישְּׁאָּה נִשְּׁיִּא נִשְּׁיִּא נִישְּׁיִּא נִישְּׁיִּא נִישְּׁיִּים נִּשְּׁיִּים נִּשְּׁיִּים נִישְּׁיִּה נִישְּׁיִּים נִּשְּׁיִּים נִישְּׁיִּים נִּיּים נְּיִּים נְּיִּים נִישְּׁיִּים נִישְּׁיִּה נִישְּׁיִּים נִּשְּׁיִּים נִּישְּׁיִּה נִישְּׁים נִּישְּׁים נִישְּיּים נִּישְּׁים נְּישְׁיִּים נִּישְּׁים נְּישְּׁים נְּישְּׁים נִּישְּׁים נִּישְּׁים נִישְּׁים נִישְּׁים נִישְּׁים נִישְּׁים נְישְּׁים נִישְּׁים נִישְּׁים נִישְּׁים נְּישְּׁים נְּישְּׁים נְּישְּים נִּישְּׁים נִישְּׁים נְּישְׁיִּים נִישְּׁים נְּישְּׁים נְישְּים נְישְּׁים נְישְּׁים נִישְּׁים נִישְּׁים נִישְּישְׁים נְישִּׁים נְּישְׁים נְּישְּים נְּישְּים נְּישְּים נְּישְּים נְישְּׁים נְ | Kal. | Niphal. | Hiphil. |
| ושׁאת נשׁאת (בּא as) ושׂאת נשׁאת נשׁאת נשׁאת נשׁאת נשׁאת נשׁאת נשׁאת נשׁאת שִאת שִאת שִאת שִאת שִאת שִאת שִאת שִ | | | |
| שָּׁאַר נְשָׁאַר נִשְׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְׁאַר נִשְׁאַר נִשְׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּאַר נִשְּׁאַר נִשְׁאַר נִשְׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְׁאַר נִשְּׁאַר נְשִׁאַר נִשְּׁאַר נְשִׁאִּר נִשְּׁאַר נְשִּׁאִר נְשִּׁאַר נְשִּׁאַר נְשִּׁאִר נְשִּׁאִר נְשִּׁאָּר נְשִּׁאִּר נְשִּׁאָּר נְשִׁאִּר נְשִּׁאִר נְּיִּייִי בְּיִּיִּיי נִשְּׁאַר נְּשָּׁאִר נְּיִּייִי בְּיִּיִּיי בְּיִּיִּיי בְּיִּייִּאָּי נִישְׁאַר נְיִּייִיי בְּיִּיּיִּאָּי נִישְׁיִּיי בְּיִּייִּאָּי נְיִּייִיי בְּיִּייִי בְּיִּייִי בְּיִּייִי בְּיִּייי בּייִייי בּייי בּייִּיי בּייי בּיייי בּייי בּייי בּייי בּייי בּייי בּייי בּייי בּייי בּייי בּיייי בּיייי בּיייי בּייי בּייי בּייי בּייי בּייי בּיייי בּיייי בּייי בּייי בּייי בּייי בּייי בּייי בּייי בּייי בּיייי בּיייי בּייי בִּייי בּייי בּייי בּיייי בּייי בּייי בּייי בּייי בּייי בּיייי בּייי בּיייי בּיייי בּייי בּייי בּיייי בּיייי בּייי בּיייי בּייי בּייי בּיייי בּייי בּייי בּיייי בּייי בִּייי בּיייי בּיייי בּיייי בּייי בִּיייי בּייי בּייייי בִּיייייי בְּייייי בּיייייי ב | נשמה | נטמה | השִׁיאָה |
| שָּׁאָר נְשָׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאַר נִשְּׁאִר נְשִׁאַר נְשִׁאָּר נְשִׁאָּר נְשִׁאָּר נְשִׁאָּר נְשְׁאַר נְשִׁאָּר נְשִׁאָּר נְשִׁאָּר נְשִּׁאִר נְשִּׁאִר נְשִּׁאִים נִשְׁאַר נְשִּׁאָּר נְיִּייִּיאָּר נִשְּׁאִּר נְיִיים נִישְׁאַר נְיִּייִיאָּר נִשְּׁאִּר נְיִּייִייִיי נִשְּׁאִר נְיִייִייי נִשְּׁאִּר נְיִייִייי נִשְּׁאִּר נְיִיייי נִשְּׁאִּר נְיִיייי נִשְׁאִּר נְיִּייייי נִישְּׁאִּר נְיִיייי נִשְּׁאִּר נְיִיייי נִשְּיייי נִישְּׁאִּייי נִישְׁאִּר נְיִיייי נִשְּׁאִּר נְיִיייי נִישְּיייי נִייייי נִישְּׁאַר נְיִיייי נִישְּׁאִּר נְיִּיייי נִישְּׁאִיר נִיייייי נִישְּׁאִּר נְיייייי נִישְּׁאִּייי נִישְּׁאִּר נְיִייייי נִישְּׁאִּר נְייִּייייי נִישְּׁאִּייי נִיייייייייייייייייייייייייייייייי | (as x'5) | บัหญิว | חשמת |
| שָׁיאר נְשָׁאנר נְשָׁאנר נְשָׁאר נִשָּׁאר נִשָּׁאר נִשָּׁאר נִשָּׁאר נִשָּׁאר נִשָּׁאר נִשָּׁאר נִשָּׁאר נִשְׁאר נִשָּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְׁאר נִשְּאר נִשְׁאר נִשְׁאר נִשְׁאר נִשְׁאר נִשְׁאר נִשְּׁאר נִישְׁאר נִשְׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּיִים נִשְׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִשְּׁאר נִישְׁאר נִשְּׁאר נִישְׁאר נִישְׁאר נִישְׁאר נִישְׁאר נִישְׁאר נִייִּיים נִשְׁאר נִייִּיים נִשְׁאר נִייִּיים נִשְׁאר נִשְּׁאר נִייִּים נִשְׁאר נִייִּיים נִשְׁאר נִייִּים נִישְׁאר נִייִּים נִשְּׁאר נִייִּים נִשְּׁאר נִייִּים נִשְּׁאר נִייִּים נִשְׁאר נִישְׁאר נִישְׁאר נִישְׁאר נִישְׁאר נִייִּים נִישְׁאר נִייִים נִישְׁאר נִייִים נִייִּים נִישְׁאר נִייִּים נִייִּים נִייִּים נִייִים נִייִּים נִייִּים נִייִּים נִייִים נִייִים נִייִּים נִיים נִייִּים נִייִּים נִייִּים נִייִּים נִייִּים נִייִּים נִייִּים נִישְׁאר נִייִּים נִּיים נִייִּים נִייִּיים נִייִּיים נִייִּים נִּיים נִייִּים נִייִּים נִּייים נִייים נִייִּיים נִּיי | | נמאת | השמת |
| שָׁאנר נְשָׁאנר נִשְׁאנר נְשָׁאנר נְשָׁאנר נִשָּׁאנר נִשָּׁאנר נִשָּׁאנר נִשָּׁאנר נִשְּׁאנר נִשְּׁאנר נִשָּׁאנר נִשָּׁאנר נִשָּׁאנר נִשָּׁאנר נִשְׁאנר נִשְּׁאנר נִשְׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִשְּׁאַר נִשְׁאַר נִשְּׁאַר נִישְּׁאָּר נִישְׁאַר נִשְּיִים נִשְׁאַר נִשְּׁאַר נִישְּׁאָּר נִישְּׁאָּר נִישְׁאָּים נִשְׁיִּים נִשְּׁאִר נִישְׁאַר נִישְׁאַר נִישְּׁאָּר נִישְׁאַר נִישְׁאַר נִישְּׁאָּים נִשְּׁאִּים נִשְּׁאִּר נִישְּׁאַר נִישְּׁאַר נִישְּׁאָּי נִישְּׁאָּי נִישְּׁאָּים נִשְּׁאִּים נִשְּׁאִים נִישְׁאַר נִישְּׁאָּים נִשְּׁאִּים נִישְׁיִּים נִישְׁיִּים נִישְׁיִּים נִישְׁאִים נִישְׁיִּים נִישְׁיִּים נִישְּׁאִים נִישְּׁיִּים נִישְׁיִּים נִישְׁיִּים נִישְׁיִּים נִישְׁיִּים נִישְׁיִּים נִישְּיִּים נִייִּיּים נִייִּים נִּיים נִייִּים נִייִּים נִייִּים נִיּיים נִייִּיים נִייִּים נִייִּים נִּייים נִייִּים נִייִּים נִייִּים נִייִּים נִייִּים נִּיים נִייִּים נִּיים נִּייים נִּיים נִייים נִּיים נִּייִּים נִייִּים נִּיים נִייִּים נִייִּים נִּייִּים נִייִּים נִּיים נִּייִּים נִּייִּים נִּייִיים נִּייִּיים נִייִּיים נִייִּיים נִּייים נִייִּיים נִּייים נִייִּיים נִּייים נִייִּיי | | נִשָּׁאַתִי | השאתי |
| שׁמנר נשׁמנר שׁמר נשׁמנר שׁיאר ינְשָׁא יְשָׁא מִשְׁאר שִׂמּאר יְנָשָׂא יְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׂאר מְשָׂאר מְשָׂאר מְשָׂאר מְשָׂאר מְשָׂאר מְשָׂאר מְשָׂאר | | נשאר | השימו |
| וּשָּׁאנוּ וָשָּׁאנוּ נְשׁוֹא וּשָׁא הָנְשָׁא נְשׁוֹא שֵׁאַת שֵּׁיא יְשָׁא מִּשְׁא מְּשָׁא מְּשָׁא מְּשָׁא מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׂאר מְשָׂאר | | נשאתב | השָׁמחֶם |
| וּשָּׁאנוּ וָשָּׁאנוּ נְשׁוֹא וּשָׁא הָנְשָׁא נְשׁוֹא שֵׁאַת שֵּׁיא יְשָׁא מִּשְׁא מְּשָׁא מְּשָׁא מְּשָׁא מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׁאר מְשָׂאר מְשָׂאר | | נמאתו | השאתו |
| יפות נשרת ביות מאר ביות מאר ביות ביות ביות ביות ביות ביות ביות ביות | | | השָּׁמנוּ |
| שֵּׁיא יְנָשֵּׁא יְשָּׁא תְּשָׁא וֹפָא תְּשָׁא וֹפָא תְּשָׁא וְשָׁא תְּשָׁא תְּשָׁאר תְּשָׁאר תְּשָׁאר תְּשָׁאר תְּשָׁאר תְּשָׁאר תְּשָׁאר תְּשָׁאר תְּשָׁאר תְּשָׁאר | נשוא | | Nün |
| ייא יָנְיֶא יְנֶּא הְּשָׁא הְּשָׁאִר הְשָׁאָר הְשָׁאָר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הְשָׁאַר הַשָּׁאַר הַשָּׂאַר הַשָּׂאַר | | | |
| תְּטָא (מֹצּ מֹצּ (תְּטָא הַעָּא הַעָּע הַעָּא הַעָּע הַעְּעָּע הַעְּעָּא הַעְּעָּע הַעְּעָּע הַעְּעָּע הַעְּעָּע הַעְּעָּע הַעְּעָּע הַעְּעָּע הַעְּעָּע הַעְּעָּע הַעָּע הַעְּעָּע הַעָּע הַעָּע הַעְּעָּע הַעְּעָּע הַעָּע הַעְּעָּע הַעְיִיע הַעְּעָּע הַעְיִיע הַעְּעָּע הַעְּעָּע הַעְיִיע הַעְּעָּע הַעְיִיע הַעְּעָּע הַעְיִיע הַעְיִיע הַעְיִיע הַעְיִיע הַעְיִיע הַיּע הַיּע הַעְייִיע הַעְייִיע הַעְייִיע הַעְייִיע הַעְייִיע הַיּע הַעְייִיע הַעְייִיע הַיּייע הַעְייִיע הַיּיע הַעְיייב הּענְיייב הייבּייע הַיּיע הַעְייב הייבּייי הייבוּייע הייבייע הייבייי הייבייע הייביע הייביע הייביע הייביע הייביע | | רבעומ | רשרא |
| תְּשָׁאִי אָשָּׁאִ יִשְּׁאִר יִשְׁאנָה תְּשָׁאנָה נְשָׁא יִשְׂאנִה שָׂאִי שָׂאִי | | | |
| הְּשָׂאִי אָשָׂא יִשְׂאנָה יִשְׂאנָה יִשְׁאנָה נְשָׁא יִשְׂאִי שָׂאִי שָׂאִי | | | |
| אָשָׂא רְשְׂאַר רְשְׂאַר רְשְׁאַר רְשָׁאַר רְשָׁאַר רְשָׁאַר רְשָׁאַר רְשָׁאַר בְּשִׂאַר בְשִׂאַר בְּשִׂאַר בְּשִׁאַר בְּשִׁאָּר בְּשִׁאָּר בְּשִׁאִר בְּשִׁאָּר בְּשִּׁאִר בּיִיים בּיִּיים בּיִּים בּיִים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּייִּים בּייִים בּיים בּייִים בּייִים בּייִּים בּייִים בּייִּים בּייִים בּייִים בּיים בּייִּים בּייִּים בּייִים בּייִּים בּייִים בּייִּים בּייִים בּיים בּייִים בּייִים בּייִים בּייִּים בּייִּים בּייִּים בּייִים בּיים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִּים בּייִּים בּיים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּיים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִּים בּייִים בּייִים בּייִים בּייִים בּייִּים בּיים בּייִים בּייִים בּייִים בּייִים בּייִּים בּייִּים בּייִים בּיים בּייִּים בּייִים בּייִּים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִּים בּייִים בּייִים בּייִּים בּייִים בּייִים בּייִים בּייִים בּייִּים בּייִּים בּייִים בּייִּים בּייִּים בּייים בּייים בּייים בּייִים בּייִים בּייים בְּייים בּייים בּ | | | |
| יְשִׂיאהּ יִשְׂאוּ תְּשֵׁאנָה תְּשָׁאנָה תְּשָׁאנָה נְשָׁא שָׂאִי שָׂאִר שָׂאִר | | | |
| מְּשֶׁארּ תְּשָׁאנָה נְשָׁא שָׂאִ שְׂאִר שָׂאִר שָׂאַר | רִשְּׁאר | | רַשִּׂראַר |
| הְשָּׁאנָה פָּא שָׂאִר שָׂאָר שָׂאַר | חַשֶּׁאנָה | | |
| נְשָׁאֵ שָׂאִר שְׂאֵר | תשאו | | <u>ת</u> ּשִּׁיאר |
| פֿא פֿא פֿאר שׂאר | הָשֶּׁאנָה | | |
| יייאר יייאר | نشة | | |
| שְּׂאֵר שְׂאֵר | שׁא | | |
| | | | |
| = 9,1:00 | שאר | | |
| , iacá | שָׁאנָה 🖫 | | |
| * From Nu; (n | נטא | * From | not בשא מ |
| נָשָּׁא נְשׁרָא. (נְשָּׁיִא יַ | נשרא | μψ | ş). |

| Par. | פר אוצ | & "=>. | Par. X | X. Verb x | |
|--------------|----------------|--------------|---------------------|----------------------|-----------|
| | Kal. | Hiphil. | Kal. | Hiphil. | Hophal. |
| Praet. | נָטָה | הַטָּה | בֿא | הביא | הובא |
| 3 f. | וְנִים בַּתְּה | ಗ್ರಾಣ್ಣ | בַּצָּת | הַבֿיאָה | הָבָאת |
| 2 m. | (as (17) | הִטֹּיתָ | בַּאתָ | הַבֿאַת | הָבָּאתָה |
| 2 f. | | הִטִּית | בַּאת | | |
| 1 | | הִטֹּיתִי | בַּאתִי | הָבָּאתִי | |
| 3 (plur.) | | הטר | בַּאר (באר) | הבראר | הרבאר |
| 2 m. | | הִמיתֶם | בֿאנים | הַבִּאהָם | · |
| 2 f. | | הפיתן | | | |
| 1 | | הִטִּינוּ | בַּאנר | הֲבִראֹנוּ | |
| Inf. abs. | נטה | | בוֹא | | |
| const | נטות . | השות | ברא (בא) | הָבִיא | |
| Fut. | ישה | רטה | יָבוֹא | יָבִיא | יובא |
| 3 f. | កច្ចុភ | ಗಥ್ಗ | חַבוֹא | תביא | |
| 2 m. | ក្រុក | ಗ್ರಾಗ್ತ | תַבוֹא ַ | תַברא | |
| 2 f. | ಗಣಗ | תַּמִי | יַתְבֹּוֹאָני | | |
| 1 | ಸಭಜ್ಞ | אַטָּה | אָבוֹא | אָבִיא | |
| 3 (plur.) | יִטוּ | רַטר | יָבֿוֹארּ יָבֿוֹארּ | רָבִראַר | ררבַאר |
| 3 f. | הַשָּׁינָה | חַטֶּינָה | מַבֹּאנָה | תָבוּאֶּינָה | |
| 2 m. | הִמוּ | त्रधाः | הַבֹּאר | ַתְּבַ ֿ יאַר | |
| 2 f. | חָשֶּׁינָה | חַמֶּינָה | | | |
| 1 | נטָה | נַטָּה | נָברֹא | נַברא | |
| Fut. apoc. | יֵמ | יַם | | ניָבא | |
| Imp. | , in | הַמָּה (הַם | בוֹא | הָבִיא | |
| 2 f. | (as 112) | דוִטר | בֿוֹאִי | הָבַראַר | |
| 2 m. (plur.) | | הַמר | בֿוֹאַר | ָהָבִ ֿ יאר | |
| 2 f. | | ַהֶּשָּׂינָה | | | |
| Part. act | *.* | מְטָה | ž × ž | מִביא | מובא |
| pa | בנטור .ss | 28 | | | |

| 218 | | Par. X | XI. I | articipi | es. § 301. | | |
|------|--------------|---------|-------|--------------------|-------------|------------------|-----------------------|
| | | | | Masc. | Kal. | em. | Fem. Segh. |
| Verb | s final | Pattahh | act. | | (הֹנֶטְלָה) | | קֹטַלֶּת |
| | | | pass. | קטול | לה | קטר | |
| | | Tseri | act. | יַשֶּׁר | | רשנו | רָשֶּׁנֶת |
| | prince (STR) | Hholem | act. | יַגר | | יִגֹרָו | **: |
| | ∮ gut | | act. | זעק | | יייני. זייבקו | र्द्धत्त |
| | 5 gut | 4 | act. | ממע | | | יב.אי ט מעת |
| | של gut | ι. | | | | שמי | 11770 |
| | | | act. | לם | , | קַמָה | |
| | לה | | act. | בֹּלֶת | (וּלְנָה) | | |
| | | | pass. | בַּלהר | in | בְלריַ | |
| | | | | . 11 | Niphil. | | |
| | regul | ar | | נ _י קטל | לָה | נילמ | נִקְטָּׁלֶת |
| | gut | tt. | | נעמר | 11 | נעמו | ָנֶגֶגֶלֶּדֶת |
| | "עע" | | | נֿסַב | , ; | נסבו | |
| | "ער | | | נַקוֹם | לה | נקוב | |
| - | 10 | | | | Piel. | | 1 5 |
| | regul | ar | | מקטל | | מקט | מקטלת |
| | ער" | | | מברד | בָרה | מבר | מַבָּבֶּבֶת |
| | לה | ,, | | מגלה | ī | מגל | |
| | Poel | of על | | מסובב | בַּבָּה | מכו | מְּמֹלוֹבֶּבֶת |
| | | | | | Pual. | | • 5 |
| | regul | ar | | בוקטל | וֹלָה | מקט | מקטלת |
| | | | | , | Hiphil. | | - 7 5 44 |
| | regul | | | בַקִניל | | מַקני | מַקטַּלָת |
| | gut | tt. | | מַנִמיד | יינָה יינָה | מַעָמ | מַעָּהֶת |
| | עק " | | | מכב | | מסב | |
| | ער " | | | מקים | | מקיו | |
| | | | | , | Hophal. | n. L b. | _15 |
| | regul | ar | | מַקטל | | מַקּקָט | מַקטּלֶת |
| | , | | , | - No. 10 - 10 | Hithpael. | 14 | |
| | regul | ar | 7 | מִתקַמִּי | וְפַּבָּה | מתכ | מִתְּלַשֶּׁבֶּת |
| | | | | | | | |

| | | telespies. 9 301 | |
|-------------|-----------------------------|------------------|---------------|
| Plur. masc. | Plur. Fem. | Al. Masc. | Fem. |
| קטלים | קִטלות | Dec. VII. b. | Dec. X. XIII. |
| קטולים | קשולות | III. c. | X. |
| ישנים | רָשֵׁנוֹת | V. e. | XI. XIII. |
| • | | | |
| יָגֹרִים | וְגֹרוֹת | III. c. | X. |
| זֹעַקִים | זֹעֲקוֹת | VII. | X. XIII. |
| שמעים | שֹׁמִעוֹת | VII. | X. XIII. |
| קמים | קמות | I. | X. |
| הלים | גלות | IX. a. | X. |
| בלריים | בַלריות | III. c. | X. |
| • | Ni | iphal. | |
| נִקְטָלִים | נִקְטָלוֹת | II. | XI. XIII. |
| נקמדים | נֶעמֶדוֹת | II. | XI. XIII. |
| נסבים | נסבות | VIII. | X. |
| נקומים | נקומות | III. c. | X. |
| | Pi | iel. | |
| מקטלים | מקטלות | VII. c. | X. XIII. |
| מברכים | מברכות | VII. | X. XIII. |
| מגלים | מגלות | IX. | X. |
| מסובבים | מסובבות | VII. b. | X. XIII. |
| | Pı | ual. | |
| מקטלים | מַקטַלוֹת | II. | XI. XIII. |
| | Н | iphil. | |
| מַקִטילִים | בַּקְטִילוֹת | I. | X. XIII. |
| מעמידים | מַעָמידוֹת | I. | X. XIII- |
| מסבים | מכבות | VIII. | X. |
| מקימים | מקימות | III. | Х. |
| | Н | ophal. | |
| מַקטָלִים | ַבַּקְנָבלות בַּקְנָבלות | i II. | XI. XIII. |
| | | ithpael. | |
| מחקטלים | מֶתַקְשׁלוֹת | VII. c. | X. XIII. |

220 Par. XXII. Verbs with suffix-pronouns. §§ 303-312.

| | | 2 | 0.6 | 33 | 2 6 |
|----------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| Suffixes. | Sing. 1. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
| Kal. | 1 2 | -2 | | ן קטלו | |
| Praet. | ַקני } | קטלה | קטלד | ל קט לָהוּ | להלש |
| Fraet. | , | | · | | |
| | n 2. | 12 | | (שְטַבַּתִהר | 4.5 |
| 3 f. | קָבַלַתִני | להַלַּער | להַלָּעׁבּ | | ָקָנָת <u>ה</u> |
| | * ;- */: | / :- - | 7 54 475 | ן קטַלַתר | |
| | (קַבַּיְלָהַנִי | | | (קטַלְתַּהר | |
| 2 m. | 7,7,7 | | | | קטַלְתָה |
| | ל קש ל תוני | | | לְקַטַּלְתוּ | 7: -/: |
| | (קטַלתֿיני | | | לַקְטַלְתִיר (| |
| 2 f. | | | _ | 1,1:1-1: | ַקהָלָהַי <u>ה</u> |
| ~ 1. | ל קטל הני | | | ל קטלתיהו | 4 -: (-1: |
| 1 | : -1: / | | | | ニュニュー |
| 1 | | קטַלִתֹּיך | קטלתיה | ָק <u>ט</u> לְתִּיוּ | קטַלְהַּידָ |
| 3 (plur.) | קטַלוֹנִי (| קטלור | קטלוה | קָטָלֹרהוּ | קטַלוּהָ |
| 0 | | , ,,,, | • | | |
| 2 m. | קשלתרני | | ' | קָטַלְתּוֹרהו | קטַלְתּוּהָ |
| 1 | - | קִמַלְנֿרְהָ | משלנ הה | קַמַלְנֿרהר | קטַלנֿוהַ |
| • | | 1) 15 7-1. | 1) 12 11. | 1. | t - |
| | | | | • • • | |
| | | ן קטלף | | | |
| Inf. | קטלי | ן קטלף | | | קטלה |
| Inf. | קָני | ַ אָטִלְּהְ אָטִלְּהְ אָטִלְּהְ | למלג | קָטלוּ | להלע ב |
| Inf. | קטְלִי (בַּחְרִי) | ן קטלף | | | לַנְילָהּ |
| | (בַּחְרִי) | ַקטְלָּה קטְלָּה קטָלָה | להלב להלב להלב | ַקְטְלוּ (פַּיְנֵמוֹ) | |
| Inf. Fut. | יָקְטָבְּנִי (בַּקְּרִי) | אָטְלָּה אָטְלָּה אָטָלָּה אָטָלָּה יִאָטָלָּה | למלג | ַלְטְלוּ (פַּצְמוּ) יִקְטְלֵּהוּ | ָרָקִנְי ַ |
| Fut. | יָקְטְבֵּנִי יִקְטְבֵּנִי (בַּחְרִי) | אָטְלָּה אָטְלָּה אָטָלָּה אָטָלָּה יִאָטָלָּה | להלב להלב להלב | ַלְטְלוּ (פַּצְמוּ) יִקְטְלֵּהוּ | ָרָקִנְי ַ |
| Fut. | (בַּתְרִי) יִקְטִלֵּנִי יִקְטַלֶּנִי { יָּי | קטְלְהּ קטִלְהּ קטָלְהּ יִקטְלָהְ יִקטְלָהְ | יללהלב (בללב) למקב | קָטְלוּ (פַּצְמוּ) יִקְטְלֵּהוּ יִקְטְלֵּנִוּ | יִקְטַלְּהָ יִקְטַלְּהָּ |
| Fut. | יִקְטְלְנִי יִקְטְלֵנִי יִקְטְלֵנִי יִקְטְלֹנִי | אָטְלָּה אָטְלָּה אָטָלָּה אָטָלָּה יִאָטָלָּה | יָקְטְלּוּךְ (בַּקְצָּהְ יִקְטְלֵּהְ יִקְטְלֵּהְ | קָטְלוּ יִקְטְלֵּהִוּ יִקְטְלֵּהִוּ יִקְטְלֵּהִוּ | ָּרָקְטִּלְּהָ יִּקְטִּלְּהָ |
| Fut. | יִקְטְלְנִי יִקְטְלֵנִי יִקְטְלֵנִי יִקְטְלֹנִי | קטְלְהּ קטִלְהּ קטָלְהּ יִקטְלָהְ יִקטְלָהְ | יָקְטְלּוּךְ (בַּקְצָּהְ יִקְטְלֵּהְ יִקְטְלֵּהְ | קָטְלוּ יִקְטְלֵּהִוּ יִקְטְלֵּהִוּ יִקְטְלֵּהִוּ | ָיִקְטַלְּהָ יִקְטַלְּהָּ יִקְטַלְּהָּה |
| Fut. 3 m. wirepenth. 3 (ph) | (בְּקְתָרִי) יִקְטְלֹנִי יִקְטְלֹנִי יִקְטְלֹנִי (יִקְטְלֹנִי | קטְלְהּ קטִלְהּ קטָלְהּ יִקטְלָהְ יִקטְלָהְ | יָקְטְלּוּךְ (בַּקְצָּהְ יִקְטְלֵּהְ יִקְטְלֵּהְ | (וִלְטְלִנְהוּ) יִלְטְלֵנִּוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלִּנִוּ | ַּיְקְטַלְנָּה יִקְטַלְנָּה יִקְטַלְנָּה |
| Fut. | יִקְטְלְנִי יִקְטְלֵנִי יִקְטְלֵנִי יִקְטְלֹנִי | קטְלְהּ קטִלְהּ קטָלְהּ יִקטְלָהְ יִקטְלָהְ | יָקְטְלּוּךְ (בַּקְצָּהְ יִקְטְלֵּהְ יִקְטְלֵּהְ | (וִלְטְלִנְהוּ) יִלְטְלֵנִּוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלִּנִוּ | ַּיְקְטַלְנָּה יִקְטַלְנָּה יִקְטַלְנָּה |
| Fut. 3 m. wirepenth. 3 (ph) | לְםְלֵנֵי יִקְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי קְמְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי | קטְלְהּ קטִלְהּ קטָלְהּ יִקטְלָהְ יִקטְלָהְ | יָקְטְלּוּךְ (בַּקְצָּהְ יִקְטְלֵּהְ יִקְטְלֵּהְ | קָטְלוּ יִקְטְלֵּהִוּ יִקְטְלֵּהִוּ יִקְטְלֵּהִוּ | ָיִקְטַלְּהָ יִקְטַלְּהָּ יִקְטַלְּהָּה |
| Fut. 3 m. wirepenth. 3 (ph) | (בְּקְתָרִי) יִקְטְלֹנִי יִקְטְלֹנִי יִקְטְלֹנִי (יִקְטְלֹנִי | קטְלְהּ קטִלְהּ קטָלְהּ יִקטְלָהְ יִקטְלָהְ | יָקְטְלּוּךְ (בַּקְצָּהְ יִקְטְלֵּהְ יִקְטְלֵּהְ | (וִלְטְלִנְהוּ) יִלְטְלֵנִּוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלִּנִוּ | להלה נ'להלני נ'להלני נ'להלני נ'להלי |
| Fut. 3 m. wirepenth. 3 (ph.) | (בְּחָרִי) יִקְטְלֹּנִי יִקְטְלֹּנִי יִקְטְלֹּנִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנִיי קִמְלְנִיי קִמְלֵנִי | קטְלְהּ קטְטְלְהּ יִקְטָלְהּ יִקְטָלְהּ קטְלְּהָּ קטְלְּהָּ | יללהקענ הלליקנ (דללצע) להקענ | קָטְלוּ (בְּצָמֵלּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּרּ קַמְלֵּהִרּ קַמְלֵּהִרּ | להלה נ'להלני נ'להלני נ'להלני נ'להלי |
| Fut. 3 m. wirepenth. 3 (ph) | לְםְלֵנֵי יִקְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי קְמְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי יִקְטְלְנִיי | קטְלְהּ קטִלְהּ קטָלְהּ יִקטְלָהְ יִקטְלָהְ | יָקְטְלּוּךְ (בַּקְצָּהְ יִקְטְלֵּהְ יִקְטְלֵּהְ | (וִלְטְלִנְהוּ) יִלְטְלֵנִּוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלֵּנִוּ יִלְטְלִּנִוּ | ַּיְקְטַלְנָּה יִקְטַלְנָּה יִקְטַלְנָּה |
| Fut. 3 m. wirepenth. 3 (ph.) | (בְּחָרִי) יִקְטְלֹּנִי יִקְטְלֹּנִי יִקְטְלֹּנִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנִיי קִמְלְנִיי קִמְלֵנִי | קטְלְהּ קטְטְלְהּ יִקְטָלְהּ יִקְטָלְהּ קטְלְּהָּ קטְלְּהָּ | יללהקענ הלליקנ (דללצע) להקענ | קָטְלוּ (בְּצָמֵלּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּרּ קַמְלֵּהִרּ קַמְלֵּהִרּ | ַקָּטְלְּהָ יִקְטְלְּהָּה יִקְטְלְּהָּה יִקְטְלְּהָּה |
| Fut. 3 m. wirepenth. 3 (pl.) Imp. Piel | (בְּחָרִי) יִקְטְלֵּנִי יִקְטְלֹּנִי (יִקְטְלֹּנִי לְטְלֹּנִי לְמְלֵּנִי לְמְלֵּנִי לְמְלֵּנִי לְמְלֵּנִי לְמְלֵּנִי | קטְלְהּ קטְלְהָ קטְלְהָ קטְלְהָ קטְלְהָ קטְלְהָּ קטְלְהָ | المُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدِ | קְּטְלֵּרְ (יְקְטְלֵּנְהּרְ (יִקְטְלֵּנְהּרּ קִמְלְנְהּרּ קִמְלֵּנְהּרּ קִמְלֵּנְהּרּ קִמְלֵּנְהּרּ קִמְלֵּנְהִרּ | לפֿלָּט למׄלַנָּט יִלְמַלְנְּטָ יִלְמַלְנָּטָ יִלְמַלְנָּטָ |
| Fut. 3 m. wirepenth. 3 (pl.) Imp. Piel | (בְּחָרִי) יִקְטְלֹּנִי יִקְטְלֹּנִי יִקְטְלֹּנִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנָיִי קִמְלְנִיי קִמְלְנִיי קִמְלֵנִי | קטְלְהּ קטְטְלְהּ יִקְטָלְהּ יִקְטָלְהּ קטְלְּהָּ קטְלְּהָּ | المُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدُ الْمُعَادِدِ | קָטְלוּ (בְּצָמֵלּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּ יִקְטְלֵּנָהּרּ קַמְלֵּהִרּ קַמְלֵּהִרּ | ַקָּטְלְּהָ יִקְטְלְּהָּה יִקְטְלְּהָּה יִקְטְלְּהָּה |

Par. XXII. Verbs with suffix-pronouns. §§ 303-312. 221

| | | 1 | 33 | |
|---------------------------------------------------------------|------------------------------------------------------------------------------------------|------------------------------------------------------|-------------------------------------------------------------------------------------|--------------------------|
| Plur. 1. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
| קָנוּ | קְנֶכֶם | ָלהַלָּכָן | ַקטָלָם | אָטָלוּ |
| ָלהַלַּנְתנרּ קָּתנרּ | קָטַלַּהָכֶם | קָטַלַּהְכֶּן | ָלָטָל <u>ָ</u> תַם | ַקָּתַן |
| ָק ַ טַּלְהָּנר | _ | _ | ָלְנַילָ הַ ם | ַקָּתָּרָ הַלְּתָּרָּ |
| לַ קְטֵּילְתַּנּרּ (קְטֵילְתַּנּרּ | | | לִמֹלְתִּים | קִבּילִּחִין |
| ָקטָלְרָּנר קָטָלְרָּנר | קטַלּוּיכֶם קטלוּכֶם | ַלמָלוּכֶן קָםְלְתִּיכֶן | קטַלְתִּים קטָלִוּם | קטַלְתִּין קטַלִּוּן |
| ָקטַלְתֿוּנוּ — | קְמַלְנוּכֶם | קְמַלְנוּכֶן | קטַלְנוּם קטַלְנוּם | קטַלְנוּן קטַלְנוּן |
| | • | 4 | | |
| (שׁנֹנְכֹם) לֹמִבְינֵנ | לַטְלְכֶם לַטְלְכֶם לָטְלְכֶם | אָטְלְכֵּן קְטִילְכֵּן קִמִילְכֵּן | (אִשְׁבָם) (בִּלְעָם (לִמְלָם | קטְלָוֹ |
| • | קטלכם | קטלטן } | בַּלְגַם קּנְקָם | |
| (נְתַנִינֶכֶם) | לַקטְלְכֶם לְקטָלְכֶם | וֹלֹמׁלְכֵּנוּ לְשְׁמִלְכֵּנוּ לְשְׁמִלְכָּנוּ | לילפּמם (אָשְׁבָם) (אָשְׁבָם) (אַשְׁבָם) (אַמְלָם | ָילֹמִצְן. בּלֹמִצָּן |
| וֹלֵמְצָׁנּר (נְתַנְּנְכֶם) | יָקְטָלְכֶם יִקְטָלְכֶם יִקְטָלְכֶם | לַקְטְלְכֵּן קְקְטִלְכֵּן קְמִלְכֵּן | לְמָלֶם (מָהֶבָם) (יִלְּפָשָׁם (יִלְּפָשָׁם | להל! |
| לֹמׁלֵנּנּ ג'למׁלְנֵנּנּ ג'למׁלֵנִנּ (נְעַנִּנְכָּם) | אָמָלְכָּם יְלְטָלְיכָם יִלְטָלִיכָם יְלְטָלִיכָם אָמָטְלְכָם אָמָטְלְכָם | וֹלֹמׁלְכֵּנוּ לְשְׁמִלְכֵּנוּ לְשְׁמִלְכָּנוּ | לְמָלֶם (מְּהָבָם) (יִלְבָּשָׁם (יִלְבָּשָׁם יִלְבָּשָׁם יִלְבָּשָׁם | ָילֹמִצְן. בּלֹמִצָּן |

222 Par. XXIII. Verbs איל with suffixes. § 313.

| 222 | Par. AA | III. Verbs | 11) WILL | sumxes. 9 3 | 10. |
|-------|-------------------------|----------------------|------------------|-----------------------------------------|---------------|
| | Suffixes. | Sing. 1. | 2 masc. | 3 masc. | Plur. 3 masc. |
| Kal. | Praet. | יַבַשַּׁנִי | קָשָׂרָ | יָנֶיָם רּ | בַתַּב |
| | 3 f. | עָשַּׁתִנִי | नेयंकुरे | יְעַשֵּׁתוּ | בֿהַתַּ בּ |
| | | (בְשִׁיתַנִי | · | (בַשִּיתוֹ | |
| | 2 m. | לְצַשִּׁיתַנִי } | _ | יַבְשִׁיתָּהוּ } | עָשִׁיתָם |
| | 1 | | | ן בְשִּׁיתִיוּ | manaida |
| | 1 | | עָשִׁיתִירָ | לְבָשִׁיתִּיהוּ | יְנִפּיתִים |
| | 3 (plur.) | עַשֿוּנִי | नार्थेय | יַבשורהו | צָשוּם |
| | | | | (צַפּיתוֹ | |
| | Inf. | יֻעַשׂתי | עשתק | לְעַשׁהוּ | במוֹתם |
| | | | | | |
| | | | tan fan as a | לַרַבְשוֹר (רַבַשוֹר | |
| | Fut. 3 m. | רַעַשׁנִי | רַצִיםְיֹרָ | יַעשַׁהוּ 🕽 | רַנְשֵׁם |
| | 3 m. with } epenth. : | רַעַשָּׁנִר | וַלְטֶּׁוּרָ | רַעַשִּׁנר | _ |
| | 1 | _ | מעשה | אעשהו | אַנשׁם |
| | 3 m. (plur.) | יַעַשׁוּנִי | רַשניור | וַעֲשׁוּהוּ | יַנְשׁוּם |
| | | • -:- | | | |
| | Imp. m. | ַעַבּֿנִי | - | עַנָּהוּ | ענם |
| Piel. | Praet. 3 m | יַצַרָּנִי | غزك | ากรุ้น | גנֿם |
| | Fut. 3 m. | וַאַלִּנֵי | رتجزر | नत्ते द्वा | יבום |
| | 3 m. with } epenth.; | יַ <u>ב</u> ּ הָּנֵר | וְצַנֶּרָ | יַבַּיָּלֵּפּר | |
| Hiph. | Praet. | הַכּֿנִי | הכה | ากอู้กุ | הַכַּם |
| • | Fut. with } epenth. > } | רַבָּנֵר | <u>הַבְּר</u> ָּ | ֖֖֖֖֝֞֞֞֞֞֞֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓ | |

| No. L. Noun masc. ending with a cons- | monant. | |
|---------------------------------------|---------|--|
|---------------------------------------|---------|--|

| Abs. | (eing.) 535 | a horse. | סרְסִרֶם (.plur.) | horses. |
|-----------|-------------|-----------|-------------------|------------|
| Suff. 1 | סרִסי | my horse, | סרְכֵּר | my horses. |
| 2 m. | न्वा | thy — | פרהַ פר | thy — |
| 2 f. | סרכה | thy — | כר <u>סֿ</u> יה | thy — |
| 3 m. | סוסו | his — | סהּסָיר | his — |
| 3 f. | סובה | her — | סרַּהָּיהָ | her — |
| 1 (plur.) | סרלֵנר | our — | סרהַכֿינר | our — |
| 2 m. | כוכבם | your — | סופיבֶם | your — |
| 2 f. | סוכבן | your — | סוסיבן | your — |
| 3 m. | כויסם | their — | סופיהם | their — |
| 3 f. | סוסן | their — | סומיהו | their — |

No. II. Noun masc. ending with a Quiescent.

| Abs. (sing.) | IN fathe | er. | Abs. (si | ng.) IN father. |
|---------------|-------------|---------|----------|-------------------|
| Suff. 1 | מבר my f | Cather. | Pl. 1. | סבינר our father. |
| 2 m. | לביף thy | | 2 m. | your — צביכם |
| | לברף thy | | 2 f. | your — אביכך |
| 3 m. אָבֿיהוּ | , אביר his | | 3 m. | לביהם their — |
| 3 f. | her אָבִיהָ | _ | 3 f. | לביהן their — |

No. III. Noun feminine.

| Abs. (sin | מוֹרָה (.go | a law. | (plur.) הורות | laws. |
|-----------|--------------|---------|---------------|----------|
| Suff. 1 | תובתי | my law. | תורותי | my laws. |
| 2 m. | תורתה | thy — | קורוֹתֵיף | thy — |
| 2 f. | מונרתה | thy — | מורוֹתַיִּדְ | thy — |
| 3 m. | חוֹרַתוֹ | his — | תורותיו | his — |
| 3 f. | חוררתה | her — | חורותיה | her — |
| 1 (plur.) | תוֹרַתֻנוּ , | our — | חוֹרוֹתֵינֹר | our — |
| 2 m. | תורתכם | your — | תורותיכם | your — |
| 2 f. | תובתכן | your — | תורותיבן | your — |
| 3 m. | תורתם | their — | תורותיהם | their — |
| 3 f. | מוֹרַתְהֶוּ | their — | חורותיהן | their — |

| 224 | Par. XXV. | Dec. of Nouns | masc. §§ 345 seq. |
|-----|-----------|---------------|-------------------|
|-----|-----------|---------------|-------------------|

| | Sing. abs. | Const. | Light Suff. | Grave Suff. |
|--------------|----------------------------|---------------------------|---------------------------------------|---------------|
| | | DEC. I. SINGULAR. | § 345. | |
| (a) | סרכ | סרס | סרכר | סוסכם |
| (b) | בור בבור | בְּבַּרִר | גבורי יברירי | בבורכם |
| (c) | שׁפוּט | שפום | ישפושי | שפיטבם |
| (d) | מֵלוֹהַ | מֵלוֹהַ מָּ | אַלוֹהי | אֱלוֹחַכם |
| | | DEC. II. SINGULAR | . § 347. | |
| (a) | בֿבם | <u>דַּ</u> ם | הָבִּר | once) בבָבה |
| (b) | פוֹכָב | פּוֹכֵב | פוֹכָבִי | פובבכם |
| (c) | פּוֹבַע | פּוֹבֵע | פוֹבָעִי | פוביכם |
| (d) | פַר | שׁר | שָׁדִיּ | שַׁדְכֶב |
| | | DEC. III. SINGULAR | . § 350. | |
| (a) | פַקיד | פַקיד | פקידי | פקידכם |
| (b) | מַלִיץ | בליץ | מליצי | מליצכם |
| (c) | קשרל | קטול | קטולי | קטר לכם |
| (d) | זָבַרוֹן | יַברוֹן. | זָברוֹנִי | זָכרוֹנָכֶם |
| (e) | ָּדְנָירֹן <u>דְּיַרִּ</u> | הָזִיוֹן (בְּצְבוֹן) | 'הַזְּירוֹנִי | הַזִּיוֹנָכֶם |
| (<i>f</i>) | בַנוֹס | מנוס | מנוסי | מנוסכם |
| (g) | מברס | אבוס | אברסי | אבוסכם |
| (h) | בַּדוֹל | ーテゴギ | | |
| | 1 | Dec. IV. SINGULAR | . § 353. | |
| (a) | בֿבֿר | חַבַיּ | ֓֝֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓ | דַבַרָכֶם |
| (b) | לַבַב | לָבַב | לָבָבִי | לָבַבְכֶּם |
| (c) | בֿבָב | הַכַב | חַבָמִי | הַבַּמכָם |
| (d) | שִינֶר | ָּטִיער פיער | יִבְירִי | שׁצַרכֶם |
| (e) | נָבַק | ָּעַמַק <u>יַע</u> מַק | ָּעַבָּקי יַבְבָּקי | צמקכם |
| (<i>f</i>) | בֿנַת | פֿנּע | כנפי | בֿנֿפֹבֿם |
| (g) | בבמ | | | |

| Par. XXV. No. | uns Masculine. | §§ 345 seq. | 225 |
|----------------------------|-------------------------|-----------------------|------------------------|
| Plural abs. | Light suff. | Coust. | Grave suff. |
| M | DEC. I. PLURA | | |
| סוּסִים | סרבי | סרְסֵי | סוּמִיבֶּם |
| וְבּוֹרִים | גִבּוֹרַי | גבורי | ַגַבּוֹרֵיכָב ּ |
| שפוטים | שפוטי | שפוטי | שפוטיכם |
| אֱלְהִים | אֶלְדֵּרֶ | מֱלֹנִהי | מֱלהוֹכֶם |
| | DEC. II. PLURA | L. | |
| הָמִים | דַבַּמר | דבו | דָמִיכֶם |
| פוֹכָבִים | פוֹכָבֵי | פּוֹכָבֵי | פּוֹכְבֵיכֶם |
| פוֹבָיִים | פּוֹבָעֵי | פובעי | פוֹבִעִיכֶם |
| שַׁדִים | שָׁבַר | יוֹשׁיִ | שדיכם |
| | DEC. III. PLUR | | |
| פּקידִים | פקידי | פקידי | פקידיכם |
| מליצים | מליצי | מליצי | מליציכם |
| קטולים | קטולי | קטולי | קטוליכם |
| זָכרוֹנִים | זָּכְרוֹנֵי | זכרוני | זָכרוֹנֵיכֶם |
| הָזִיוֹנוֹת (חִשְּבוֹנוֹת) | (as Dec. X.) | • | • |
| מנוסים | מנופי | מנוסי | מנוסיכם |
| אברסים | אַברְסֵי | אַברִּכִי | אַברְסִיכֶם |
| • | • | | |
| | DEC. IV. PLUR | AL. | |
| דְּבָרִים | ָּבָבַרָּי [ָ] | דְּבָרֵי | דָבַרִיכֶם |
| לָבָבִים | ָלָב <u>ָב</u> י | לבבי | לבביכם |
| ָ <u>ה</u> בָּמִים | חָכָמֵי | חכמי | חכמיכם |
| <u>הְּיֶּרִים</u> | שָׁעָרַיּ | <u>שְׁצֵרֵי</u> | שַׁעֵרִיכֶם |
| צַבָּקים | ַבְבָּק <u>ּ</u> | עמקי | עמקיכם |
| כנפים | ָבנָ <u>ב</u> ר | פַנפר | בַנפִיכֵם |
| בבאות | בָבְּאוֹת | **: - | (צְבָאוֹתָם) |
| 77. | 29 | | " ; " |

| 226 | Par. | XXV. Nouns | Masculine. §§: | 356 seq. |
|--------------|---------------------------------------|----------------------------------|-------------------------------|-------------|
| | Sing. abs. | Const. | Light suff. | Grave suff. |
| (h) | بُهُال | | | |
| (<i>i</i>) | צַלָּע | יַבַלע (צָלַע) בַּלַע (צָלַע) | צַּלְעִי | |
| | | Dec. V. Sing | ular. § 356. | |
| (a) | गुरा | 7PT | זַקני | וַּקוֹנֶכֶם |
| (b) | חַצִּרָ | שַּׁבַר | יוֹבֹרי | בַבְרָכֶם |
| (c) | وُتلا | ਬਹੜ੍ਹੇ | בָתפּי | כתפכם |
| (d) | פַבִּד | פַבַד (בֶּבָר) | כבדי | פַבַדֶּכֶם |
| ********** | DE | c. VI. SINGULAR | . A class. § 359. | |
| (a) | | מַלָּדָּ | מלכי | מַלכּכָם |
| (b) | etc. בֿער | בָּער בַּיב | <u>ַנְעַר</u> י | נַצַרְכֶם |
| (c) | ָּרַע <u>יַּרַע</u> | וָֿרַע (זְרַע) זְּרַע | | זַרְעַכֶּם |
| | | E cl | ass. | |
| (d) | ַלַבֶּר | ַלַּבָּר | סִפּרִי | ספרכם |
| (e) | ڮۧڸڿڗ | <u>קַ</u> בֶּר | קברי | קברכם |
| (f) | <u>דַוַלְּ</u> ל | <u>דַוַלְּ</u> ל | חַלָּאַר | הַלֹקכם |
| (g) | ֪֖֖֖֖֖֖֖֖֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓ | הַּלֶּלֶר | ָּדְוָלָהָי <u>הַיִּלְהָי</u> | חַלְּדְּכָם |
| (h) | נַֿצַת ב | נַּצַח | נצחי | נצחכם |
| | | O cla | ass. | |
| (i) | وظالا | בֿקר | <u>ئے کالے ہ</u> | בַּקרִכֶּם |
| (j) | وَٰؿٰک | לְמֶץ | קמצי | קמצכם |
| (k) | פֿ על | פֿעל | | פַעלכם |
| (1) | קֿדֶשׁ | קֿדָשׁ | קַדְשִׁי | קדשכם |
| | | | • | • • • |

у.

| Par. XXV. | Nouns Masculine | . 88 356 seg | . 227 |
|-------------------------|------------------------|--------------|-------------|
| Plur. abs. | Light suff. | Const. | Grave suff. |
| עשנים | יַעשני | עשני | עשניכם |
| צלעים | צלעי | צלעי | צלעיכם |
| • | DEC. V. PLURA | <u> </u> | |
| זָקנים | זָקנֵי | זקני | זָקנִיכֶם |
| חֲצִרִים | ָת <u>בָר</u> י | עַבְנֵי | הַצְרֵיכֶם |
| בָּתִפּוֹת - | (as Dec. XI.) | • | • |
| פָבִדים | ַכְבַרַי | פִבְדֵּי | פָבְדִיכֶם |
| | DEC. VI. PLURAL. | 1 class. | |
| מָלָכִים | מַלָבֵי | מַלְבֵיּ | מַלְכִיכֶם |
| נֶעָרִים | ָּנֶע <u>ר</u> י | נַערי | נַעַריכם |
| זרעים | זָרַעַי | זַרִער | זַרְצִיכֶּם |
| • | E class. | • | |
| ָסְפַּרִים סְפַּרִים | ַספָרַי | ספרי | ספריכם |
| קָבָרִים | ָקב <u>ר</u> י | קברי | קבריכם |
| חַלָּקים | אָבי) וְחַלָּאַי | חלקי (ח | חַלְקִיכֶם |
| etc. | | הלבי | חלדיכם |
| וָצָחִים | נָבַחַיּ | נצחי | נֹצְחֵיכֶׁם |
| | O class. | | |
| בַּקָרִים | בַּקַרַיּ בַּקַרַיּ | בּלִנִי | בַּקְרֵיכֶם |
| קמִצִים | קמַצֵּר | קמצי | קמציכם |
| פִעלים | פעלי | פעלי | פעליכם |
| ָקָדָשׁי ב | ָקדָשֵׁי, | קַדְשֵׁי | קַרְשֵׁיכִם |

| Par. XXV. Nouns Masculine. §§ 371 sec | Par. | XXV. | Nouns | Masculine. | §§ 371 seq |
|---------------------------------------|------|------|-------|------------|------------|
|---------------------------------------|------|------|-------|------------|------------|

| - | | | • 3 | 3 |
|--------------|--------------------------------------------------|----------------|---------------------------------------------------------|-------------|
| | | | वन, const. नवन, pl. | |
| | ກາງຂໍ້ງ , const. ກ | | שור שור | |
| | ה הַּנְהָּ — הַּנְהָּ ה בַּנִילִּ — בַּנִילִּ | | Segholates of roots ; פָּרִר, (פֵּרָר) const. פָּרָר | |
| | | | וֹצִי (עַבִּי) װְ פָּוֹי : יופּוּסט (פֵּוִי), וְּ | |
| - | | Dec. VII. Sin | | , , , , , |
| 7 | Sing. abs. | | Light Suff. | Grave Suff. |
| (a) | הָשֶׁב | (במָ) בַתָּ | שַׁמֵּר | הָשָׁמֶכֶב |
| (b) | אוֹרֵב | אוֹיֵב | אוֹיָבוּ | אוֹיבְכֶם |
| (c) | <u>מק</u> טל | <u>מק</u> טל | מקטלי | מקטלכם |
| (d) | | מִזַבַּה | מוָבַּהִי | מוַבּהַקב |
| (e) | מַקַל | מקל | בַּיִּקּלִי | מקלכם |
| (f) | מַפַתַּהַ (| מִפַתּח | germanen | _ |
| (g) | 77. | ייא | עצי | עַבֶּכֶם |
| | | DEC. VIII. SIN | GULAR. § 374. | |
| (a) | רָם | רַב (בָּב) | רַבֵּל | יַּמֶּלֶם |
| (b) | ZZ | 28 | מפר | אַפּכָם |
| (c) | מד | מַד | מַדָּר | מִּדְּכֶם |
| (d) | לֵב | רָלַב (בָּב־) | לִבִּי | לָבּכֶם |
| (e) | नंत | הק (הְקר) | TRE | הַקְּכֶם |
| (f) | (דוֹ | עד (עוד) | (עַזָּר (עָזָר) | עוכם |
| (g) | בַּמַל | | | |
| (h) | מגן | מגן | בַּגְנָּר | מַגוָכֶם |
| (i) | בור | חַל | | |
| (<i>j</i>) | שַׂר | רַשַּׁר | אָרָע שָׂיִרָּי | שָׂרֶכֶּם |
| (k) | לַח | ַב'ח | לַחִי | |
| | | DEC. IX. SING | ULAR. § 377. | |
| (a) | गर्नेत | חוָה | नांत | חוּכֶב |
| (b) | שַׂדֶּה | שְׂרֵה | שָּׂדִר | שָׂדְכֶּם |
| | | | | |

| Segholates of | continued. | Inf. Se | egholates. |
|---------------------------------|-----------------------|-------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| (u) אָלָרָן (יבִּילָן), const. | | | |
| (v) הְּדִינים, plur. בְּדָינים | | (y) שָׁכֶם (y) | |
| יְאַבִּיִים , אֲבִי (w) אֶבָיים | | | בְּצֵרוֹת pl. בְּצֵר |
| | DEC. VII. | (אָשְלוֹ , קְטֵלֹ (yy). | (22) 136, 1138 |
| Plural abs. | DEC. VII. Light suff. | Const. | Grave suff. |
| שַׁמוֹת | שמוֹתֵי | שמות | שמותיכם |
| אוֹיָבִים | אוֹיבֵי | אריבי | אויביכם |
| מַקִּטִּלִים | <u>מקשלי</u> | מקטלי | מַקְטָלֵיכֶם |
| מַזָּבַחוֹת | מזבחותי | מוַבּחוֹת | מַזְבַּחוֹתִיכֶם |
| מַקלות | (as Dec. XIII.) | •• | |
| מַפִּתְּחִים | | | |
| עצים | בבר | יַבֵּר | ַנְצִיכֶם |
| | DEC. VIII. | PLURAL. | |
| רַפִּים | רַבֵּוּר | רפור | רַמִּיכָם |
| אַפּים | מבּע | אפר | אַפּיכֶם |
| מִדִּים | מַדַּר | בַהָּר | מַדִּיכֶם |
| לִבּוֹת לַבּוֹת | לִבּוֹתֵי | לבות | לבותיכם |
| הַקים | भिष् | 为是项 | הַקִּיכֶם |
| E- | | | |
| ָּגַמַלִּים בַּלַים | <u>ְּבַמַלֵּי</u> | וְבַלֵּי | נָ <u>מַלַּי</u> כֶּם |
| מַגנִים | מַּגְפַר | בָּהְנֵר | מָגנֵיכֶם |
| דַוּיִּים | דופר | דוניר | הַוּיכָם |
| שַּׂרִים | ישַׂרַי | שָׂרֵי | שָּׂרֵיכֶּם |
| לַּחִים | | | |
| | DEC. IX. | PLURAL. | The second secon |
| הזִים | ٦ <u>٠</u> ١٦ | nje | חזֵיכֶם |
| שָּׂדִים | ישַיַי | ٦٦٠ | <i>הָּדִיכֶּ</i> ם |
| • • | * | • | |

230 Par. XXVI. Nouns Feminine. §§ 380-392.

| 2.31) | Far. AA | VI. Nouns rem | mme. 99 380 | J39Z. |
|-------|---------------|--------------------|-------------------|-----------------|
| | Sing. abs. | Const. | Light suff. | Grave auff. |
| | | DEC. X. SINGULAR | п. § 380. | |
| (a) | תוֹרָה | חובת | שוֹרָתִי | ת וֹרַהְכֶם |
| (b) | בתולה | בְּתוּלֵת | בְּתוּלָתִי | בתולחכם |
| | | DEC. XI. SINGULA | r. § 383. | |
| (a) | שָׁנָה | ນາັໝຸ່ | שנָתי | שנתכם |
| (b) | שָׁנָה | שַׁנַת | שנתי | שנתכם |
| (c) | ברַקה | צרבת | צדקתי | צרקתכם |
| (d) | הַכָמָה | הַכְמַת | הכמתי | הַכמַתכֶם |
| (e) | יַנַלָּה | בֶּגְלַת | עגלתי | בגלתכם |
| (f) | מַמלָכָה | מַמלֵכָת | ממלכתי | (as Dec. XIII.) |
| (g) | משפחה | מִשְׁבַּׁחַת | משפחתי | (as Dec. XIII.) |
| |] | Dec. XII. Singula | .R. § 387. | |
| (a) | מַלְכָּה | מַלְכַּת | מַלְכָּתִי | מַלְבַּתְּכֶב |
| (b) | שִׁמְלָה | שִּׁמְלַת | שִׁמְלָתִי | שִׁמַלַּתְכֶּם |
| (c) | הָרָפָּה | טֿבֹלתׁ | הָרְפַּתִי | הֶרְפַּתְכֶם |
| (d) | חָרָבָּה | חַרְבַּת | בּוֹבבּנע, | חַרְבַּהְכֶּם |
| (e) | נַצָרָה | נָעַרַת | נַעָרָתי | נַצַרָתכֶם |
| |] | DEC. XIII. SINGULA | AR. § 390. | |
| (a) | מָסגַּרָת | מִסְגָּרֶת | מִסגַרְתִּי | מסגרתכם |
| (b) | בָּבֶּבֶת בַּ | בְּבֶּבֶרת | וְבַרְתִּי | וּבְרַתִּר |
| (c) | מִשֶּׁת | אַשָּׁת | אשתי (| אשתך (אשחד |
| (d) | בַּהֹנֶת | ກາູ່ນຸ້ວ | בָּהָנָתִי | פַתּנִתְּךָּ |
| (e) | נַלּשֶּׁת | ַ נְהֹשֶׁת | נהשתי | נחשת ב |
| (f) | <u>ה</u> ָבֶת | , לָבֶת | בְּב ָתִּי | לָכָתָּךְּ |
| (g) | ກລຸ້ສູ່ | שָּׁבֶת | שָׁבָתִּי | קהביש |
| | | | | |

| Plural abs. | Const. | Suffix sing. | Suff. plur. |
|-------------------------------------------------|---------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-----------------------------------------------------------------------|
| | DEC. X. | PLURAL. | |
| תורות | תורות | תורותי | תורותיכֶם |
| בתולות | בתולות | בְּתוּלוֹתֵי | בְּתוּלוֹתֵיכָם |
| | Dec. XI. | PLURAL. | |
| שַׁנוֹת | שנות | יְשֵׁנוֹתֵי | שנותיכם |
| שֵׁנוֹת | מנות | שנותי | שנותיכם |
| בֿבַלוִת | צַרְקוֹת | בְּדְקוֹתֵי | צַדְקוֹתִיכֶם |
| הַבמות | חַכמוֹת | חַכמוֹתֵי | הַכמוֹהֵיכִם |
| עַנָלות | עָגְלוֹת | עָגְלוֹתֵי | בֶגְלוֹתִיכֶם |
| | | | |
| | | | |
| | | | |
| | Dec. XII | . Plural. | |
| מַלַכוּת | Dec. XII מַלְכוֹת | ו. Plural. מַלְכוֹתֵי | מַלכוֹתִיכֶם |
| מַלָכוֹת שִּׁמֶלוֹת | | | שַׁמְלּוֹתֵיכֶם מַלְכוֹתֵיכֶם |
| | מַלְכוֹת | מַלְכוֹתֵי | |
| שְׁלְּמִלּוֹת חֲרָפּוֹת | מַלְכוֹת שִּׂמְלוֹת | מַלְכוּתֵי שִׁמְלוֹתֵי | שמלותיכם |
| שְׁנְעַלות | מֵלְכוֹת שִּׁמְלוֹת חֶרְפוֹת | מֵלְכוּתֵי שִׁמְלוּתֵי הֶרְפּוֹתֵי | שִׁמְלוֹתִיכֶם הָרְפּוֹתִיכֶם |
| שְׁמֶלוֹת חֲרָפוֹת חֲרָבוֹת | מַלְכוֹת שִּׁמְלוֹת הֶרְפוֹת הַרִבוֹת בַּיֵברוֹת Dec. XIII | מֵלְכוּתֵי שִּׁמְלוּתֵי הֶרְפּוֹתֵי חָרְבוֹתֵי נַצְרוֹתֵי בּצִרוֹתֵי | שמלותיכם הרפותיכם הרבותיכם |
| שְׁטֶלוֹת חֲרָפוֹת חֲרָבוֹת | מֵלְכוֹת שִׁמְלוֹת הָרְבוֹת תַּרְבוֹת נִצְרוֹת | מֵלְכוּתֵי שִּׁמְלוּתֵי הָרְפוֹתֵי הַרְבוֹתֵי נִצְרוֹתֵי | שמלותיכם הרפותיכם הרבותיכם |
| שְּׁמֶלוֹת הֶתָרפוֹת הְעָרוֹת וְעָרוֹת | מַלְכוֹת שִּׁמְלוֹת הֶרְפוֹת הַרִבוֹת בַּיֵברוֹת Dec. XIII | מֵלְכוּתֵי שִּׁמְלוּתֵי הֶרְפּוֹתֵי חָרְבוֹתֵי נַצְרוֹתֵי בּצִרוֹתֵי | שִּׁמְלּוֹתֵיכֶם הֶרְפּוֹתִיכֶם הַרְבּוֹתִיכֶם נַעֲרוֹתִיכֶם |
| שְׁמֶלוֹת הֶתֶכּוֹת הֶתֶכוֹת נְעָרוֹת | מַלְכוֹת שִּׁמְלוֹת הֶרְפוֹת הַרִבוֹת בַּיֵברוֹת Dec. XIII | מֵלְכוּתֵי שִּׁמְלוּתֵי הֶרְפּוֹתֵי חָרְבוֹתֵי נַצְרוֹתֵי בּצִרוֹתֵי | שִּׁמְלּוֹתֵיכֶם הֶרְפּוֹתִיכֶם הַרְבּוֹתִיכֶם נַעֲרוֹתִיכֶם |

| 232 | Par. A | AVII. IN | Nouns Dual. § 393. |
|-------------|---------------|----------------|---------------------------------|
| Sing. abs. | Dual abs. | Const. | Sing. abs. Dual abs. Const |
| | I. | | אַהְרַוִם בֿאַר |
| יוֹם | רוֹמַיִם | | בֵינֵי בֵינַום בַּיון |
| רַבּוֹת | רבותום | | לְהַנַיִם לְחִי |
| | II. | | VII. |
| رُل | וַבַיִם | ئ <u>ر آ</u> ر | מֹאוָנֵי מֹאוְנַיִם |
| - 1 | מֶלְקַתַּוֹים | | VIII. |
| | III. | - | פַפִּים בַּפַּיִם בַּפָּ |
| שַׁברַעַ | שָׁבֻעַּיִם | | שָׁבֵּר שָׁבַּרִם שֵׁן |
| | IV. | | X. |
| وَرُكِ | בּנַפַּים | בַנִבֵּי | אַפְתַּיִם אַפָּה |
| | <u>הלקים</u> | חַלִּצִי | XI. |
| | V. | | שִּׂפָתֵי שִׂפָתַיִם שָׂפָה |
| עקב | ַעַקבֿיִם | עקבי | פַּאָתֵי פָּאַתַּיִם פָּאָה |
| | VI. | | XII. |
| אַל אַ | רַגְלַיִם | רַגְלֵי | וֹרְפָתֵי וַרְפַתַּיִם וַרְפָּת |
| E AJŽ | - | | רָקְמָתַיִם רָקְמָה |
| 0 | מַתנַים | בַּתני | XIII. |
| בֿעל | נַעַלִים | בַעַלָּי | נְיָהְשַׁיִּב נְחַשֶּׁת |
| | | • | |

(A) Cardinals etc. from 1 to 10.

| No. | Signs. | Masc. abs. | Const. | Fem. abs. | Const. | Ordinals. |
|-----|--------|--------------|-----------|-----------|---------|--------------------|
| 1 | 75 | מָתָר (תַּר) | אַחַר | מַתת | אַחַת | |
| 2 | ב | שבום | שׁבֵּר | השלים | שׁמֵי | בט וגי |
| 3 | ٦ | שלשה | שלשת | שׁלשׁ | שלש | שלישי |
| 4 | 7 | אַרְבָּעָה | אַרְבַּעת | אַרבַע | אַרבַע | רביעי |
| 5 | T | חַמִשָּׁה | טֿמַמָּע | הַמִשׁ | שי) חמש | הַמִּשׁר (הַמִּינִ |
| 6 | ٦ | חשַׁשִׁ ה | ກໝູ່ສູ່ | w w | שִׁשִּ | ישָּׁשִׁ י |
| 7 | 7 | שָׁבַעָּה | שָׁבַעַת | מַבע | שבע | שביעי |
| 8 | П | שמנה | שמנת | שמנה | | שמיני |
| 9 | ני | תִּשׁנָה | הִשׁעַת | תַּפַע | מְשַׁע | תשיעי |
| 10 | ٦ | יְעַשָּׂרָה | אַשֶּׂבֶת | ָלֶּטֶּר | לָטֶּר | יְגַשׂירִי |

(B) Cardinals from 11 to 15.

| | " | Masculine. | Feminine. |
|----|--------------|--------------------|-------------------|
| 11 | 85 | אַחַד עָשָׂר | אַחַת עֶשֹּׁרָה |
| | | צַשָּׁתִּי נָשָּׂר | צַטְתִי צָשְרָה |
| 12 | ے" | שׁנִים עָשָׂר | שׁמִים עֻשׂרֵה |
| | | שׁנִר עַשָּׂר | שתי עשרה |
| 13 | ا ر د | שלשה עשר | שלש עשרה |
| 14 | 75 | אַרְבָּעָה עָשָּׁר | אַרְבֵּע עֶשְׁרָה |
| 15 | שר | הַמִּשֶּׁה עָשָׂר | המש עשרה |
| 16 | ר"ך | שָׁשָׁה צָשָּׂר | שִׁשׁ צָשִּׂרָה |
| 17 | 7" | שָׁבִעָה עָשָׂר | שבע עשרה |
| 18 | ר"ח | שׁמֹנָה צָשָׂר | שמנה עשרה |
| 19 | "לם | חִשְׁעָה עַשָּׂר | חשע עשרה |

30

| (C) Cardinals from 20 to 90. | | | | | | | | | |
|------------------------------|-------|---------------------|------------|-----------|----------------------|--|--|--|--|
| 20 | ב | בֶשׂרִים | 60 | ס | שָׁשִׁים | | | | |
| 30 | ን | שלשים | 70 | מ | שָבִעִים | | | | |
| 40 | コ | אַרבָּעים | 80 | Ð | שמנים | | | | |
| 50 | כ | הַמִּשִּׁים | 90 | 2 | חשעים | | | | |
| | | /5. | | | | | | | |
| | | (D) I | Iundreds. | | | | | | |
| 100 | P | מַאָה | 600 ה"ר | (=) | שַשׁ מֵאוֹת | | | | |
| 200 | ٦ | מָאתַוֹם | 700 ພ້າ | n (j) | שבע מאות | | | | |
| 300 | ゼ | שׁלש מֵאוֹת | מת 200 | ា (ធ្): | שמנה מאוח | | | | |
| 400 | IJ | אַרְבַּע מֵאוֹת | תתק 900 | (y) | השַׁע מַאוֹת | | | | |
| 500 | ר) תק | חַבש באות (ן | | | | | | | |
| | | (E) T | housands. | | | | | | |
| 1,000 |) Ä | क्रेंड्रेंब्र | 10,000 | ָרָבָבָר, | , וְבֵּוֹא , רְבֵּוֹ | | | | |
| 2,000 | ü | אַלְפַּיִם | 20,000 | | שָׁתֵּי רְבּוֹת | | | | |
| 3,000 | 5 | שלשת אַלָפים | 30,000 | | שלש רבות | | | | |
| 4,000 | | אַרְבַּעַת אֲלָפִים | 40,000 | | אַרְבַּע רְבּוֹא | | | | |
| 5,000 | नं | בושָׁשָׁת אֲלָפִּים | § 120,000 | ה רבו | שׁתִּים עֶשֹּׁרֵ | | | | |
| 6,000 | 7 | שַׁשָׁת אֲלָפִים | or 12 time | es 10,0 | 000 | | | | |
| 7,000 | 7 | שָבַעַת אֲלָפִים | 600,000 | ورُاحَ | שִׁשׁ מֵאוֹת אֶ | | | | |
| | | | | | | | | | |

CORRECTIONS AND ADDITIONS.

(a) p. 11. Table of the vowels No. IV., by mistake, 'Qibbuts mcdial' is printed in the third class of vowels, instead of 'Qibbuts long.' In \S 33. and \S 35, the student will see that Qibbuts is treated agreeably to this corrected view. The proper division of Qibbuts is into, (1) Qibbuts vicarious; \S 41. (2) Daghesh'd long Qibbuts; \S 33.

(3) Short Qibbuts; § 34.

(b) p. 24. § 49. The statement respecting the use of the composite Shevas is not strictly correct and intelligible. It is true that when Gutturals end a mixed syllable, and therefore take a Sheva, that Sheva must be a simple one; as is stated in § 50. But in such cases as בְּבַּבְּבְּ, this form may be exchanged for בְּבַּבְּי,; so בְּבַּבְּ is equivalent to בְּבִּבְּי, and in such cases, the Guttural may be said to come in the room of a silent Sheva simple, for such the analogical pointing would be. The most that can be said then, is, (1) That the Gutturals, much more frequently than any other letters, take a composite Sheva, instead of admitting a simple one either vocal or silent. (2) That whenever they, or any other letters do so, they are placed of course at the beginning of a syllable, § 50.

(c) p. 34. § 80. Instead of 'after a simple syllable,' read, 'after a

vowel'.

(d) p. 50. § 101. e. After e. add, '(f) Pause accents frequently occasion the tone to be shifted; see § 100. l.' The repetition here of this principle, is needed only for the completeness of the view.

(e) p. 52. § 108. b. At the close, a reference should be added to § 118., where is a fuller development of the rationale of the princi-

ple stated in § 108.

(f) p. 55. § 118. After the word otiant, add, in another sentence, 'ה also is subject to the same peculiarity, when it stands for the article, § 162, or is employed as a prefix characteristic of conjugation, etc. § 174.' Then, after etc. under E. g., subjoin, 'In respect to ה, קבָּשֶׁב for לְבַּבְּעָה for לְבַבְּעָה Fut. Niphal, etc. § 199. comp. 108. b, also §§ 119—121.'



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